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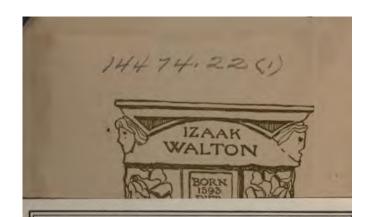
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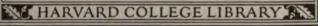
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JOSEPHINE & ROGER BENNETT







THE TEMPLE CLASSICS

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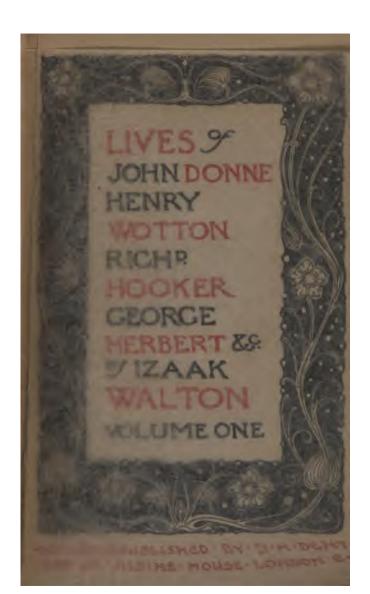
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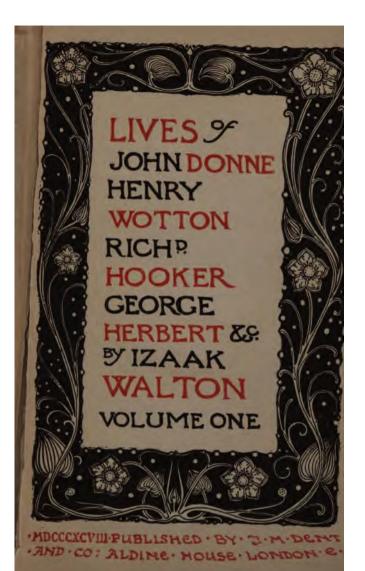




This was for youth, Strength, Mirth, and wit that Time
Most count their golden Age; but twas not thine
Thine was thy later yeares, so much refind
From youths Droße, Murth, or wit; as thy pure mind
Thought (like the Angels) nothing but the Praise
Of thy (reator, in those last, best Dayes.
With Love; but ender, with Sighes, or Teares for firs.





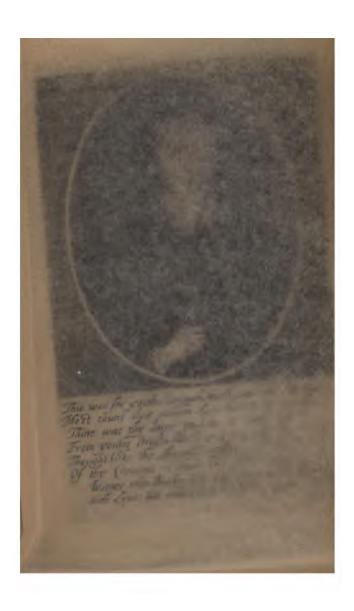


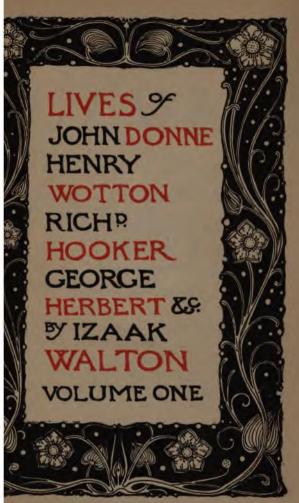


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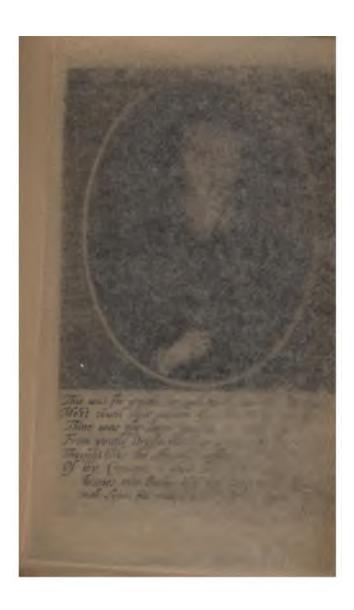
Withe Sove; but endes, with Sighes, e Teares for flat.

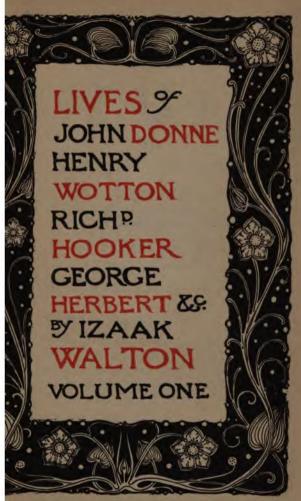






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THE

LIVES

Of John Donne,
Sir Henry Wotton,
Mr Richard Hooker,
Mr George Herbert.

Written by IZAAK WALTON.

To which are added some Letters written by Mr George Herbert, at his being in Cambridge: with others to his Mother, the Lady Magdalen Herbert, written by John Donne, afterwards Dean of St Pauls.

Ecclef. 44. 7.

These were honourable men in their Generations.

LONDON,

Printed by Tho. Newcomb for Richard Marriott, Sold by most Booksellers. 1670.

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"These were honourable men in their generations,"—

Ecclus. xliv. 7.



TO THE RIGHT HONOURABLE AND REVEREND FATHER IN GOD,

GEORGE,

LORD BISHOP OF WINCHESTER,

AND PRELATE OF THE MOST NOBLE ORDER OF

THE GARTER.¹

My Lord,

I DID some years past, present you with a Dedicaplain relation of the Life of Mr. Richard tion
Hooker, that humble man, to whose memory,
Princes and the most learned of this nation,
have paid a reverence at the mention of his
name. And now, with Mr. Hooker's, I present
you also, the Life of that pattern of primitive
piety, Mr. George Herbert; and with his the
Life of Dr. Donne, and your friend Sir Henry
Wotton, all reprinted. The two first were

1 Dr. George Morley, distinguished by his unshaken loyalty and attachment to Charles I. was, at the Restoration, first made Dean of Christ-church, and then Bishop of Worcester. In 1662 he was translated to the see of Winchester. Though nominated one of the Assembly of Divines, he never did them the honour, nor himself the injury, to sit among them. During his absence from his native country, he endeared himself to several learned foreigners, particularly to Andrew Rivettus, Heinsius, Salmasius, and Bochart. He constantly attended the young exiled King; but not being permitted to follow him into Scotland, he retired to Antwerp, where for

captious age.

Dedica- written under your roof: for which reason, if tion they were worth it, you might justly challenge a Dedication. And indeed, so you might of Dr. Donne's, and Sir Henry Wotton's: because, if I had been fit for this undertaking, it would not have been by acquired learning or study, but by the advantage of forty years' friendship, and thereby, with hearing and discoursing with your Lordship, that hath enabled me to make the relation of these Lives passable—if they prove so—in an eloquent and

And indeed, my Lord, though these relations be well-meant sacrifices to the memory of these worthy men; yet I have so little confidence in my performance, that I beg pardon for superscribing your name to them: and desire all that know your Lordship, to apprehend this not as a Dedication,—at least by which you receive any addition of honour;—but rather as an humble, and more publick acknowledgment, of your long-continued, and your now daily favours to,

My Lord,
Your most affectionate,
and most humble servant,
IZAAK WALTON.

about three or four years he read the service of the Church of England twice every day, catechised once a week, and administered the communion once a month to all the English in the town who could come to it; regularly and strictly observing all the parochial duties of a clergyman, as he did afterwards at Breda for four years together. He died in 1684.

TO THE READER.

'HOUGH the several Introductions to these Donne's several Lives have partly declared the reasons Life: how, and why I undertook them, yet since they how are come to be reviewed, and augmented, and reprinted, and the four are now become one book. I desire leave to inform you that shall become my Reader, that when I sometimes look back upon my education and mean abilities, it is not without some little wonder at myself, that I am come to be publicly in print. And though I have in those introductions declared some of the accidental reasons that occasioned me to be so, yet let me add this to what is there said, that by my undertaking to collect some notes for Sir Henry Wotton's writing the Life of Dr. Donne, and by Sir Henry Wotton's dying before he performed it, I became like those men that enter easily into a lawsuit or a quarrel, and having begun, cannot make a fair retreat and be quiet, when they desire it .- And really, after such a manner, I became engaged into a necessity of writing the Life of Dr. Donne, contrary to my first intentions; and

¹ He had not then written the Life of Bishop Sanderson, which only first came out in 1678.

Lives of that begot a like necessity of writing the Life
Wotton of his and my ever-honoured friend, Sir Henry
and
Hooker

And having writ these two Lives, I lay quiet twenty years, without a thought of either troubling myself or others, by any new engagement in this kind; for I thought I knew my unfitness. But, about that time, Dr. Gauden 1 (then Lord Bishop of Exeter) published the Life of Mr. Richard Hooker (so he called it), with so many dangerous mistakes, both of him and his books, that discoursing of them with his Grace Gilbert, that now is Lord Archbishop of Canterbury, he enjoined me to examine some circumstances, and then rectify the Bishop's mistakes, by giving the world a fuller and truer account of Mr. Hooker and his books than that Bishop had done; and I know I have done so. And let me tell the Reader, that till his Grace had laid this injunction upon me, I could not admit a thought of any fitness in me to undertake it;

¹ Dr. John Gauden, born at Mayland in Essex, educated at St. John's College, Cambridge, was Dean of Bocking, and Master of the Temple, in the beginning of the reign of Charles I. In 1660 he was made Bishop of Exeter, and from thence promoted to Worcester in 1662, in which year he died, aged 57.

It must be owned, that he was one of the Assembly of Divines in 1643, and that he took the covenant; to which, however, he made some scruples and objections, so that his name was soon struck out of the list. He abandoned the cause of the Parliament as soon as they relinquished their first avowed principles of reforming only, instead of extirpating Episcopacy and Monarchy.

but when he twice had enjoined me to it, I then Of Herdeclined my own, and trusted his judgment, and submitted to his commands; concluding, that if I did not, I could not forbear accusing myself of disobedience, and indeed of ingratitude, for his many favours. Thus I became engaged into the third life.

For the life of that great example of holiness, Mr. George Herbert, I profess it to be so far a free-will offering, that it was writ chiefly to please myself, but yet not without some respect to posterity: For though he was not a man that the next age can forget, yet many of his particular acts and virtues might have been neglected, or lost, if I had not collected and presented them to the imitation of those that shall succeed us: For I humbly conceive writing to be both a safer and truer preserver of men's virtuous actions than tradition; especially as it is managed in this age. And I am also to tell the Reader, that though this life of Mr. Herbert was not by me writ in haste, yet I intended it a review before it should be made public; but that was not allowed me, by reason of my absence from London when it was printing; so that the Reader may find in it some mistakes, some double expressions, and some not very proper, and some that might have been contracted, and some faults that are not justly chargeable upon me, but the printer; and yet I hope none so great, as may not, by this confession, purchase pardon from a good-natured Reader.

writ- And now I wish, that as that learned Jew, ives Josephus, and others, so these men had also writ their own lives: but since it is not the fashion of these times. I wish their relations or friends would do it for them, before delays make it too difficult. And I desire this the more, because it is an honour due to the dead, and a generous debt due to those that shall live and succeed us. and would to them prove both a content and satisfaction. For when the next age shall (as this does) admire the learning and clear reason which that excellent casuist Dr. Sanderson (the late Bishop of Lincoln) hath demonstrated in his sermons and other writings; who, if they love virtue, would not rejoice to know, that this good man was as remarkable for the meekness and innocence of his life, as for his great and useful learning; and indeed as remarkable for his fortitude in his long and patient suffering (under them that then called themselves the godly party) for that doctrine which he had preached and printed in the happy days of the nation's and the Church's peace? And who would not be content to have the like account of Dr. Field,1 that great schoolman, and others

¹ Dr. Richard Field, Chaplain to James I. and Dean of Gloucester, died Nov. 21, 1616,—the friend of Mr. Richard Hooker, and one of the most learned men of his age, He was the author of a work entitled "Of the Church," fol. 1606-10,—James I, when he first heard him preach said, "This is a Field for God to dwell in."—With the same allusion Fuller calls him that learned divine, "whose memory smelleth like a Field that the Lord hath blessed."—

of noted learning? And though I cannot hope A Wish that my example or reason can persuade to this undertaking, yet I please myself, that I shall conclude my Preface with wishing that it were so.

I.W.

Anthony Wood mentions a manuscript, written by Nathaniel Field, Rector of Stourton, in Wiltshire, containing "Some short Memorials concerning the Life of that Rev. Divine, Dr. Richard Field, Prebendary of Windsor," &c. The feature which peculiarly marked his disposition, was an aversion to those disputes on the Arminian points, which then began to disturb the peace of the Church, and from which he dreaded the most unhappy consequences. It was his ambition to conciliate, not to irritate.



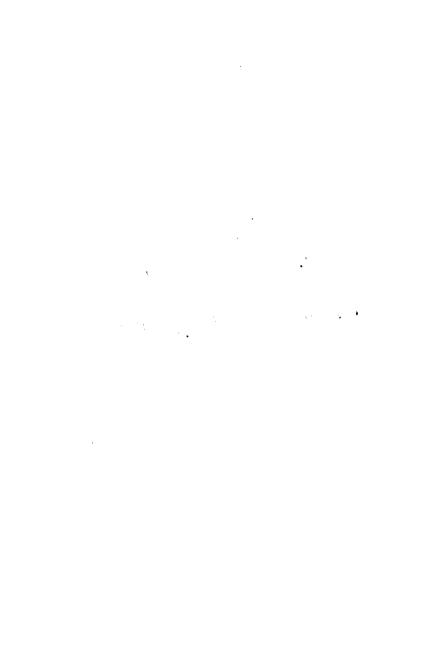
THE LIFE

OF

DR. JOHN DONNE,

LATE DEAN OF ST. PAUL'S CHURCH, LONDON.

"He did wonders in his life, and at his death his works were marvellous."—Ecclus. xlviii, 14,



INTRODUCTION

TO THE

LIFE OF DOCTOR DONNE:

AS ORIGINALLY PREFIXED TO THE FIRST COLLECTION of his sermons in 1640.1

TF that great master of language and art. Sir Donne's Henry Wotton, the late Provost of Eton best bio-College, had lived to see the publication of these grapher Sermons, he had presented the world with the Author's life exactly written; and 'twas pity he did not, for it was a work worthy his undertaking, and he fit to undertake it: betwixt whom and the Author there was so mutual a knowledge, and such a friendship contracted in their youth, as nothing but death could force a separation. And, though their bodies were divided, their affections were not; for that learned Knight's love followed his friend's fame beyond death and the forgetful grave; which he testified by entreating me, whom he acquainted with his design, to enquire of some particulars that concerned it, not

1 In 1658 the Life of Donne was published separately, with a letter of dedication to Sir Robert Holt of Aston, in the county of Warwick, Baronet.

A sub- doubting but my knowledge of the Author, and stitute love to his memory, might make my diligence useful: I did most gladly undertake the employment, and continued it with great content, till I had made my collection ready to be augmented and completed by his matchless pen: but then

death prevented his intentions.

When I heard that sad news, and heard also that these Sermons were to be printed, and want the Author's life, which I thought to be very remarkable; indignation or grief-indeed I know not which-transported me so far, that I reviewed my forsaken collections, and resolved the world should see the best plain picture of the Author's life, that my artless pencil, guided by

the hand of truth, could present to it.

And if I shall now be demanded, as once Pompey's poor bondman was [Plutarch], "the grateful wretch had been left alone on the seashore with the forsaken dead body of his once glorious lord and master; and was then gathering the scattered pieces of an old broken boat, to make a funeral pile to burn it; which was the custom of the Romans - Who art thou, that alone hast the honour to bury the body of Pompey the Great?" So, who am I, that do thus officiously set the Author's memory on fire? I hope the question will prove to have in it more of wonder than disdain; but wonder indeed the reader may, that I, who profess myself artless, should presume with my faint light to shew forth his life, whose very name makes it illustrious! But, be this to the disadvantage of the person represented: certain I am, it is to An the advantage of the beholder, who shall here apology see the Author's picture in a natural dress, which ought to beget faith in what is spoken: for he that wants skill to deceive, may safely be trusted.

And if the Author's glorious spirit, which now is in heaven, can have the leisure to look down and see me, the poorest, the meanest of all his friends, in the midst of his officious duty, confident I am, that he will not disdain this well-meant sacrifice to his memory: for, whilst his conversation made me and many others happy below, I know his humility and gentleness were then eminent; and, I have heard divines say, those virtues that were but sparks upon earth, become great and glorious flames in heaven.

Before I proceed further, I am to entreat the reader to take notice, that when Doctor Donne's Sermons were first printed, this was then my excuse for daring to write his life; and I dare not now appear without it.



THE LIFE

OF

DR. JOHN DONNE,

LATE DEAN OF ST. PAUL'S CHURCH, LONDON.

MASTER JOHN DONNE was born in Parent-London, in the year 1573, of good and age virtuous parents: and, though his own learning and other multiplied merits may justly appear sufficient to dignify both himself and his posterity; yet the reader may be pleased to know, that his father was masculinely and lineally descended from a very ancient family in Wales, where many of his name now live, that deserve, and have great reputation in that country.¹

By his mother he was descended of the family of the famous and learned Sir Thomas More,

¹ Fuller, in his Church History, b. x. p. 112, mentions these circumstances most probably from the present work; since he concludes his notice of Donne by saying, that his "life is no less truly than elegantly written, by my worthily respected friend Mr. Izaak Walton, whence the Reader may store himself with further information." In the first two editions of the life of Donne, there is no separation between the Introduction and Memoir; and no year mentioned for his time of birth.

His first sometime Lord Chancellor of England: as also, breeding from that worthy and laborious Judge Rastall, who left posterity the vast Statutes of the Law

of this nation most exactly abridged.

He had his first breeding in his father's house, where a private tutor had the care of him, until the tenth year of his age; and, in his eleventh year, was sent to the university of Oxford; having at that time a good command both of the French and Latin tongue.² This, and some other of his remarkable abilities, made one then give this censure of him; That this age had brought forth another Picus Mirandula; ³ of

2 It is quaintly said in the first edition that he had "a command of the French and Latine tongues,

when others can scarce speak their owne,"

¹ William Rastall, or Rastell, was an eminent Printer of London, and the son of John Rastall and Elizabeth, the sister of Sir Thomas More, He was born and educated in London, and about 1525, at the age of 17, was sent to Oxford, after which he entered of Lincoln's Inn, and became an excellent lawyer. On the change of religion in England he went to Louvain, being a zealous Catholic; but on the accession of Mary he returned and filled several offices of great repute, of which one was Justice of the Common Pleas. In the reign of Elizabeth he again returned to Louvain, and died there August 27th, 1565. There are several works ascribed to him, of which it is doubtful if he were the author; but the "abregement of the Statutys," alluded to in the text, was first published by him in 8vo. 1559.

³ John Picus, Prince of Mirandula, a Duchy in Italy, now the property of the Dukes of Modena, was born Feb. 24th, 1463. He is said to have understood twenty-two languages at the age of 18; and at 24 he discoursed on every branch of knowledge.

whom story says, that he was rather born, than At

made wise by study.

At Oxford

There he remained for some years in Hart-Hall, having, for the advancement of his studies, tutors of several sciences to attend and instruct him, till time made him capable, and his learning expressed in public exercises, declared him worthy, to receive his first degree in the schools, which he forbore by advice from his friends, who, being for their religion of the Romish persuasion, were conscionably averse to some parts of the oath that is always tendered at those times, and not to be refused by those that expect the titulary honour of their studies.

About the fourteenth year of his age, he was transplanted from Oxford to Cambridge; where, that he might receive nourishment from both soils, he staid till his seventeenth year; all which time he was a most laborious student, often changing his studies, but endeavouring to take no degree,

for the reasons formerly mentioned.

About the seventeenth year of his age he was removed to London, and then admitted into Lincoln's Inn,² with an intent to study the Law;

The death of his friend Lorenzo de' Medicis, so much affected him, that he resigned his sovereignty to his nephew, and died in retirement at Florence, Nov. 17th, 1494. His works were chiefly Controversial Theology, with some familiar Epistles. His name does not occur in Walton's first edition.

1 Now Hertford College.

² His name is entered in the admission-book of the inn under the 34th year of Eliz., Christopher Brooke and Edward Loftus being his two sureties.

Lincoln's where he gave great testimonies of his wit, his
Inn learning, and of his improvement in that profession; which never served him for other use
than an ornament and self-satisfaction.

His father died before his admission into this society; and, being a merchant, left him his portion in money. (It was £3000.) His mother, and those to whose care he was committed, were watchful to improve his knowledge, and to that end appointed him tutors both in the mathematics, and in all the other liberal sciences, to attend him. But with these arts, they were advised to instil into him particular principles of the Romish Church; of which those tutors professed, though secretly, themselves to be members.

They had almost obliged him to their faith; having for their advantage, besides many opportunities, the example of his dear and pious parents, which was a most powerful persuasion, and did work much upon him, as he professeth in his preface to his Pseudo-Martyr, a book of which the reader shall have some account in what follows.

I "I had a longer work to do than many other men: for I was first to blot out certaine impressions of the Romane religion and to wrestle both against the examples and against the reasons, by which some hold was taken, and some anticipations early layde upon my conscience, both by persons who by nature had a power and superiority over my will, and others who by their learning and good life seemed to me justly to claime an interest for the guiding and rectifying of mine understanding in these matters."

He was now entered into the eighteenth year Studies of his age; and at that time had betrothed him- Divinity self to no religion, that might give him any other denomination than a Christian. And reason and piety had both persuaded him, that there could be no such sin as Schism, if an adherence to some visible Church were not necessary.

About the nineteenth year of his age, he, being then unresolved what religion to adhere to, and considering how much it concerned his soul to choose the most orthodox, did therefore,-though his youth and health promised him a long life-to rectify all scruples that might concern that, presently lay aside all study of the Law, and of all other sciences that might give him a denomination; and began seriously to survey and consider the body of Divinity, as it was then controverted betwixt the Reformed and the Roman Church. And, as God's blessed Spirit did then awaken him to the search, and in that industry did never forsake him-they be his own words [in his Preface to Pseudo-Martyr]-so he calls the same Holy Spirit to witness this protestation; that in that disquisition and search, he proceeded with humility and diffidence in himself; and by that which he took to be the safest way; namely, frequent prayers, and an indifferent affection to both parties; and indeed, Truth had too much light about her to be hid from so sharp an enquirer; and he had too much ingenuity, not to acknowledge he had found her.

Being to undertake this search, he believed

Bellar- the Cardinal Bellarmine 1 to be the best defender min of the Roman cause, and therefore betook himself to the examination of his reasons. The cause was weighty, and wilful delays had been inexcusable both towards God and his own conscience: he therefore proceeded in this search with all moderate haste, and about the twentieth year of his age, did shew the then Dean of Gloucester 2—whose name my memory hath now lost—all the Cardinal's works marked with many weighty observations under his own hand; which works were bequeathed by him, at his death, as a legacy to a most dear friend.

About a year following he resolved to travel: and the Earl of Essex going first to Cales 3

² Dr. Anthony Rudde, a native of Yorkshire, and Fellow of Trinity College, Cambridge; died Bishop

of St. David's in 1615.

One of the most celebrated controversial writers of his time; he was born in Tuscany in 1542, and became a Jesuit in 1560. Until 1576, he was a teacher of Divinity in the Low Countries, but he then commenced reading controversial Lectures at Rome; and with such success, that Sixtus V. sent him with his Legate into France, to assist in the event of any religious dispute. In 1599, Clement VIII. created him a Cardinal, and he resided in the Vatican from 1605 till 1621, when he left it in declining health, and died in the House of the Jesuits, Sept. 17th. His work alluded to, is entitled "Disputationes de Controversiis Christiana Fidei, adversus sui temporis Haereticos," Cologne, 1610, 4 vols. fol.

³ This was an expedition consisting of a fleet of 150 sail, with twenty-two Dutch ships, and seven thousand soldiers; Charles Howard, Earl of Nottingham, being Lord High Admiral, and the Earl of Essex, General of the Land forces. On June 21st,

[Cadiz], and after the Island voyages, the Travels first anno 1596, the second 1597, he took the advantage of those opportunities, waited upon his Lordship, and was an eye-witness of those

happy and unhappy employments.

But he returned not back into England, till he had staid some years, first in Italy, and then in Spain, where he made many useful observations of those countries, their laws and manner of government, and returned perfect in their

languages.

The time that he spent in Spain, was, at his first going into Italy, designed for travelling to the Holy Land, and for viewing Jerusalem and the Sepulchre of our Saviour. But at his being in the furthest parts of Italy, the disappointment of company, or of a safe convoy, or the uncertainty of returns of money into those remote parts, denied him that happiness, which he did often occasionally mention with a deploration.

Not long after his return into England, that exemplary pattern of gravity and wisdom, the

the Spanish squadron was destroyed, and Cadiz taken, with an immense treasure and stores; in addition to which the inhabitants redeemed their lives at the price of 520,000 ducats. The Island voyage was also an expedition to oppose the King of Spain invading Ireland, in 1597; and it consisted of 120 sail, and 6,000 land forces under the Earl of Essex. It was his intention first to have destroyed the ships preparing, and then sailing to the Azores, or Western Islands, to have waited for, and captured the Spanish India Fleet. This scheme, however, failed through contrary winds, storms, and a dispute between the Earl of Essex and Sir Walter Raleigh.

A secre- Lord Ellesmere, then Keeper of the Great tary Seal, the Lord Chancellor of England, taking notice of his learning, languages, and other abilities, and much affecting his person and behaviour, took him to be his chief Secretary; supposing and intending it to be an introduction to some more weighty employment in the State; for which, his Lordship did often protest, he thought him very fit.

Nor did his Lordship in this time of Master Donne's attendance upon him, account him to be so much his servant, as to forget he was his friend; and, to testify it, did always use him with much courtesy, appointing him a place at his own table, to which he esteemed his company

and discourse to be a great ornament.

He continued that employment for the space of five years, being daily useful, and not mercenary to his friend. During which time, he,— I dare not say unhappily—fell into such a liking,

1 Sir Thomas Ellesmere of Tatton in the County of Chester, Knight, the natural son of Sir Richard Egerton of Ridley, was born about 1540, and was entered of Brazen Nose College, Oxford, in 1556, whence he removed to Lincoln's Inn. On June 28th. 1581, he was made Solicitor-General, and was soon afterwards knighted; in April, 1594, he was appointed Master of the Rolls; and in 1596, he received the Great Seal, and was sworn of the Privy Council, In 1604, James I. created him Baron of Ellesmere and Lord Chancellor, which office he held till the age of 76, when he addressed two pathetic letters to the King for his dismissal. The Sovereign first created him Viscount Brackley, and then received the Seals from him in person upon his death-bed. He died at York House in the Strand, March 15th, 1617.

as,—with her approbation,—increased into a Alovelove, with a young gentlewoman that lived in affair that family, who was niece to the Lady Ellesmere, and daughter to Sir George More, then Chancellor of the Garter and Lieutenant of the Tower.

Sir George had some intimation of it, and, knowing prevention to be a great part of wisdom, did therefore remove her with much haste, from that to his own house at Lothesley, in the County of Surrey; but too late, by reason of some faithful promises which were so interchangeably passed, as never to be violated by either party.

These promises were only known to themselves; and the friends of both parties used much diligence, and many arguments, to kill or cool their affections to each other; but in vain;

1 Sir George was the only son and heir of Sir William More, and was born Nov. 28th, 1552; educated at Exeter College, Oxford, whence he removed to the Inns of Court. About 1597 he was knighted, in 1610 was made Chancellor of the Garter, and in 1615, Lieutenant of the Tower. He frequently sat in Parliament for the Borough of Guildford, and he died Oct, 16th, 1632. His sister, the Lady Ellesmere, was the eldest daughter of Sir William More, and was born April 28th, 1552. She was thrice married, the last of her husbands being Chancellor Egerton; and the second Sir John Wolley of Pyrford, Knt. Losely House, the seat of the More family, is situate in the Hundred of Godalming, and County of Surrey, about two miles south-west of Guildford. It consists of a main body, facing the north, and one wing extending northward from its western extremity; the whole being built of the ordinary country stone.

Marriage for love 1 is a flattering mischief, that hath denied aged and wise men a foresight of those evils that too often prove to be the children of that blind father; a passion, that carries us to commit errors with as much ease as whirlwinds move feathers, and begets in us an unwearied industry to the attainment of what we desire. And such an industry did, notwithstanding much watchfulness against it, bring them secretly together,—

I forbear to tell the manner how—and at last to a marriage too, without the allowance of those friends, whose approbation always was, and ever will be necessary, to make even a virtuous love become lawful.

And, that the knowledge of their marriage might not fall, like an unexpected tempest, on those that were unwilling to have it so; and that pre-apprehensions might make it the less enormous when it was known, it was purposely whispered into the ears of many that it was so, yet by none that could affirm it. But, to put a period to the jealousies of Sir George,—doubt often begetting more restless thoughts than the certain knowledge of what we fear—the news was, in favour to Mr. Donne, and with his allowance, made known to Sir George, by his honourable friend and neighbour Henry, Earl of Northumberland; ² but it was to Sir George

¹ This fine passage on the rashness of youthful passion was not inserted till Walton's second edition.
² Henry Percy, ninth Earl of Northumberland, born in April, 1564; succeeded to the title in June, 1585. In 1588, he was one of those gallant young

so immeasurably unwelcome, and so transported Its sequel him, that, as though his passion of anger and inconsideration might exceed theirs of love and error, he presently engaged his sister, the Lady Ellesmere, to join with him to procure her lord to discharge Mr. Donne of the place he held under his Lordship. This request was followed with violence; and though Sir George were remembered, that errors might be over punished, and desired therefore to forbear, till second considerations might clear some scruples; vet he became restless until his suit was granted, and the punishment executed. And though the Lord Chancellor did not, at Mr. Donne's dismission, give him such a commendation as the great Emperor Charles the Fifth did of his

noblemen who hired ships at their own charge, and joined the fleet despatched against the Spanish Armada; and in 1593, he was made Knight of the Garter. He was greatly attached to the House of Stuart, and was active in the interests of James I.; but as one of the conspirators in the Gunpowder Plot was related to his Lordship, he was prosecuted, fined £30,000 by Sir Edward Coke in the Star-Chamber, and sentenced to imprisonment in the Tower during life. The Earl's fine was reduced to £20,000, and his liberty restored after fifteen years' confinement, in July, 1621. He died Nov. 5th, 1632. Wood calls him "a learned man himself, and the generous favourer of all good learning;" during his imprisonment he allowed salaries for eminent scholars to attend upon him, and he also enjoyed the converse of Sir Walter Raleigh, then a prisoner in the Tower. He had a peculiar talent for mathematics; and on account of his love for the occult sciences, he was sometimes entitled Henry the Wizard.

"Un- Secretary Eraso, when he parted with him to done" his son and successor, Philip the Second, saying, "That in his Eraso, he gave to him a greater gift than all his estate, and all the kingdoms which he then resigned to him:" yet the Lord Chancellor said, "He parted with a friend, and such a Secretary as was fitter to serve a king than a subject."

Immediately after his dismission from his service, he sent a sad letter to his wife, to acquaint her with it: and after the subscription

of his name, writ,

John Donne, Anne Donne, Un-done ;

And God knows it proved too true; ¹ for this bitter physic of Mr. Donne's dismission, was not enough to purge out all Sir George's choler; for he was not satisfied till Mr. Donne and his sometime com-pupil in Cambridge, that married him, namely, Samuel Brooke,² who was after

1 The passage beginning "and though the Lord Chancellor"—down to—"it proved too true," is not entire in either of Walton's first two editions.

² Son of Robert Brooke, an eminent merchant, and Lord Mayor of York, in 1582 and 1595. He was admitted of Trinity College in Cambridge in 1596, and Sept. 26th, 1612, was chosen Divinity Professor in Gresham College, being then Chaplain to Prince Henry. In 1615, he was made D.D.; in 1618, Rector of St. Margaret's Lothbury, in London; in 1629, Master of Trinity College; and Archdeacon of Wells, in 1631, in which year he died. Of his writing there remain one Latin discourse, and a Latin Pastoral, called Melanthe, acted before King James at Cambridge. Christopher Brooke was a Bencher and

Doctor in Divinity, and Master of Trinity Fresh College — and his brother Mr. Christopher troubles Brooke, sometime Mr. Donne's chamber-fellow in Lincoln's Inn, who gave Mr. Donne his wife, and witnessed the marriage, were all committed to three several prisons.

Mr. Donne was first enlarged, who neither gave rest to his body or brain, nor to any friend in whom he might hope to have an interest, until he had procured an enlargement for his two imprisoned friends.

He was now at liberty, but his days were still cloudy: and being past these troubles, others did still multiply upon him; for his wife was,-to her extreme sorrow—detained from him; and though with Jacob 1 he endured not a hard service for her, yet he lost a good one, and was forced to make good his title, and to get possession of her by a long and restless suit in law; which proved troublesome and sadly chargeable to him, whose youth, and travel, and needless bounty, had brought his estate into a narrow compass.

summer Reader at Lincoln's Inn, and is much commended as a poet by Ben Jonson, Drayton, &c. He wrote an Elegy to the never-dying memory of Henry, Prince of Wales, Lond. 1613, 4to.; a volume of Eclogues, Lond. 1614; and The Ghost of Richard the Third, Lond. 1614,—a poem of some interest and the highest rarity. In Dr. Donne's Poems are two addressed to this gentleman, "the Storme," and "the Calme."

The first edition has this allusion to Genesis, chap. xxix.; and similar references placed in the margin.

It is observed, and most truly, that silence ciliation and submission are charming qualities, and work most upon passionate men; and it proved so with Sir George; for these, and a general report of Mr. Donne's merits, together with his winning behaviour,-which, when it would entice, had a strange kind of elegant irresistible art; -these, and time had so dispassionated Sir George, that as the world had approved his daughter's choice, so he also could not but see a more than ordinary merit in his new son; and this at last melted him into so much remorse-for love and anger are so like agues, as to have hot and cold fits; and love in parents, though it may be quenched, yet is easily rekindled, and expires not till death denies mankind a natural heat,-that he laboured his son's restoration to his place; using to that end, both his own and his sister's power to her lord; but with no success; for his answer was, "That though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit, to discharge and re-admit servants at the request of passionate petitioners."

Sir George's endeavour for Mr. Donne's readmission was by all means to be kept secret: -for men do more naturally reluct for errors, than submit to put on those blemishes that attend their visible acknowledgment. - But, however, it was not long before Sir George appeared to be so far reconciled, as to wish their happiness, and not to deny them his paternal blessing, but

yet refused to contribute any means that might Sir conduce to their livelihood.

Francis

Mr. Donne's estate was the greatest part spent in many and chargeable travels, books, and dearbought experience: he out of all employment that might yield a support for himself and wife, who had been curiously and plentifully educated; both their natures generous, and accustomed to confer, and not to receive, courtesies: these and other considerations, but chiefly that his wife was to bear a part in his sufferings, surrounded him with many sad thoughts, and some apparent apprehensions of want.

But his sorrows were lessened and his wants prevented, by the seasonable courtesy of their noble kinsman, Sir Francis Wolly, of Pyrford in Surrey, who intreated them to a cohabitation with him; where they remained with much freedom to themselves, and equal content to him, for some years: and as their charge increased-she had yearly a child, -so did his love and bounty.

¹ Or Wolley, only son of Sir John Wolley, Knight, Dean of Carlisle, and Latin Secretary to Queen Elizabeth; was born March 18th, 1582-83, and was a Member of Merton College, Oxford. In 1600, he represented the borough of Haslemere, in Parliament, and was afterwards knighted, but he died unmarried in the flower of his age in 1610. He was buried in the same grave with his father, and the Lady Egerton his mother, in the church of Pyrford, in Surrey; but in 1614, their bodies were all removed, and re-interred under a beautiful monument of black and white marble, bearing their effigies, and a Latin Epitaph, in St, Paul's Cathedral, which was destroyed in the great fire.

It hath been observed by wise and considering rous offer men, that wealth has seldom been the portion, and never the mark to discover good people; but that Almighty God, who disposeth all things wisely, hath of his abundant goodness denied it-he only knows why-to many, whose minds he hath enriched with the greater blessings of knowledge and virtue, as the fairer testimonies of his love to mankind; and this was the present condition of this man of so excellent erudition and endowments; whose necessary and daily expences, were hardly reconcileable with his uncertain and narrow estate. Which I mention, for that at this time, there was a most generous offer made him for the moderating of his worldly cares; the declaration of which shall be the next employment of my pen.

God has been so good to his Church, as to afford it in every age, some such men to serve at his altar, as have been piously ambitious of doing good to mankind; a disposition, that is so like to God himself, that it owes itself only to Him, who takes a pleasure to behold it in his creatures. These times [1648] he did bless with many such; some of which still live to be patterns of apostolical charity, and of more than human patience. I have said this, because I have occasion to mention one of them in my following discourse; namely, Dr. Morton,1 the most

¹ Thomas Morton is supposed by his friend and biographer, Dr. John Barwick, to have been descended from the famous Cardinal Morton, Bishop of Ely. He was born at York, March 20th, 1564, and was

laborious and learned Bishop of Durham, one Dr. that God hath blessed with perfect intellectuals Thomas and a cheerful heart at the age of 94 yearsand is yet living :- one, that in his days of plenty had so large a heart, as to use his large revenue to the encouragement of learning and virtue, and is now-be it spoken with sorrow-reduced to a narrow estate, which he embraces without

educated there and at Halifax, where one of his schoolfellows was the notorious Guy Fawkes. In 1582, he was entered of St. John's College, Cambridge, where he read Lectures on Logic; and on account of his skill in disputing with the Romish recusants, he was selected to be chaplain to the Earl of Huntingdon, then Lord President of the North. In 1602, holding a Rectory about four miles from York, he distinguished himself by his fearless and charitable exertions whilst the Plague was in that City; often visiting the Pest-House there, and carrying provisions to the poor unattended by a single domestic. In 1603, he went as Chaplain with the English Embassy to Denmark; in 1606, he became D.D. and Chaplain to James I, ; he was made Dean of Gloucester by the King, June 22nd, 1607, and was removed to Winchester in 1609. Early in 1616, Dr. Morton was made Bishop of Chester; in which Diocese he used many efforts to conciliate the Nonconformists. In 1618, he was again translated to the See of Lichfield and Coventry, in which situation he detected the supposed witchcraft of the Boy of Bilson; and on July 2nd, 1632, he was advanced to the Bishopric of Durham. Dr. Morton suffered much during the Rebellion, and was expelled from his Palace, but he was at length taken into the protection of Sir Christopher Yelverton, to whose son he became Tutor; and at whose seat in Northamptonshire he died, Sept. 22nd, 1659, having been 44 years a Bishop, and being in the 95th year of his age,

A pro- repining; and still shows the beauty of his mind posal by so liberal a hand, as if this were an age in which to-morrow were to care for itself. I have taken a pleasure in giving the reader a short, but true character of this good man, my friend, from whom I received this following relation.-He sent to Mr. Donne, and intreated to borrow an hour of his time for a conference the next day. After their meeting, there was not many minutes passed before he spake to Mr. Donne to this purpose: "Mr. Donne, the occasion of sending for you, is to propose to you what I have often revolved in my own thought since I last saw you: which nevertheless, I will not declare but upon this condition, that you shall not return me a present answer, but forbear three days, and bestow some part of that time in fasting and prayer; and after a serious consideration of what I shall propose, then return to me with your answer. Deny me not, Mr. Donne; for, it is the effect of a true love, which I would gladly pay as a debt due for yours to me,"

This request being granted, the Doctor ex-

pressed himself thus:

"Mr. Donne, I know your education and abilities; I know your expectation of a state-employment; and I know your fitness for it; and I know too the many delays and contingencies that attend court-promises: and let me tell you, that my love, begot by our long friendship and your merits, hath prompted me to such an inquisition after your present temporal

estate, as makes me no stranger to your neces- of a sities; which I know to be such as your generous benefice spirit could not bear, if it were not supported with a pious patience. You know I have formerly persuaded you to waive your courthopes, and enter into holy orders; which I now again persuade you to embrace, with this reason added to my former request: The King hath yesterday made me Dean of Gloucester, and I am also possessed of a benefice, the profits of which are equal to those of my deanery; I will think my deanery enough for my maintenance,-who am, and resolved to die, a single man-and will quit my benefice, and estate you in it, - which the Patron is willing I shall doif God shall incline your heart to embrace this motion. Remember, Mr. Donne, no man's education or parts make him too good for this employment, which is to be an ambassador for the God of glory; that God, who by a vile death opened the gates of life to mankind. Make me no present answer; but remember your promise, and return to me the third day with your resolution."

At the hearing of this, Mr. Donne's faint breath and perplexed countenance, gave a visible testimony of an inward conflict: but he performed his promise, and departed without returning an answer till the third day, and then

his answer was to this effect:

"My most worthy and most dear friend, since I saw you, I have been faithful to my promise, and have also meditated much of your Donne's great kindness, which hath been such as would reply exceed even my gratitude; but that it cannot do; and more I cannot return you; and I do that with an heart full of humility and thanks, though I may not accept of your offer: but, Sir, my refusal is not for that I think myself too good for that calling, for which Kings, if they think so, are not good enough: nor for that my education and learning, though not eminent, may not, being assisted with God's grace and humility, render me in some measure fit for it: but I dare make so dear a friend as you are, my confessor: some irregularities of my life have been so visible to some men, that though I have, I thank God, made my peace with him by penitential resolutions against them, and by the assistance of his grace banished them my affections; yet this, which God knows to be so, is not so visible to man, as to free me from their censures, and it may be that sacred calling from a dishonour. And besides, whereas it is determined by the best of casuists, that God's glory should be the first end, and a maintenance the second motive to embrace that calling; and though each man may propose to himself both together, yet the first may not be put last without a violation of conscience, which he that searches the heart will judge. And truly my present condition is such, that if I ask my own conscience, whether it be reconcileable to that rule, it is at this time so perplexed about it, that I can neither give myself nor you an answer. You know, Sir, who says, 'Happy is

that man whose conscience doth not accuse him Legal for that thing which he does.' To these I studies might add other reasons that dissuade me; but I crave your favour that I may forbear to express them, and thankfully decline your offer."

This was his present resolution, but the heart of man is not in his own keeping; and he was destined to this sacred service by an higher hand; a hand so powerful, as at last forced him to a compliance: of which I shall give the reader an account, before I shall give a rest to my pen.²

Mr. Donne and his wife continued with Sir Francis Wolly till his death: a little before which time, Sir Francis was so happy as to make a perfect reconciliation betwixt Sir George, and his forsaken son and daughter; Sir George conditioning by bond, to pay to Mr. Donne 1800 at a certain day, as a portion with his wife, or 120 quarterly for their maintenance, as

Most of those years that he lived with Sir Francis, he studied the Civil and Canon Laws; in which he acquired such a perfection, as was judged to hold proportion with many, who had made that study the employment of their whole life.

the interest for it, till the said portion was paid.

Sir Francis being dead, and that happy family

¹ Romans xiv. 22. The modern translation is "Happy is he that condemneth not himself in that which he doeth,"

² The proposal of Dr. Morton to Mr. Donne, beginning at the words "It hath been," down to "a rest to my pen," was not in the first edition.

Mitcham

The dissolved, Mr. Donne took for himself a house in house at Mitcham,-near to Croydon in Surrey-a place noted for good air and choice company; there his wife and children remained; and for himself he took lodgings in London, near to Whitehall, whither his friends and occasions drew him very often, and where he was as often visited, by many of the Nobility and others of this nation, who used him in their counsels of greatest consideration, and with some rewards for his better subsistence.

> Nor did our own Nobility only value and favour him, but his acquaintance and friendship was sought for by most Ambassadors of foreign nations, and by many other strangers, whose learning or business occasioned their stay in this nation.

> He was much importuned by many friends to make his constant residence in London; but he still denied it, having settled his dear wife and children at Mitcham, and near some friends that were bountiful to them and him; for they, God knows, needed it: and that you may the better now judge of the then present condition of his mind and fortune, I shall present you with an extract 1 collected out of some few of his many letters.

> 1 As these epistles are not to be found entire in the printed collection of his correspondence, published by Dr. Donne, Junior, under the title of "Letters to severall Persons of Honour," 1651, 1654, they were therefore most probably copied from the originals, Dr. Zouch quotes a passage from another of Dr.

- "And the reason why I did not send A sad an answer to your last week's letter, was, because letter it then found me under too great a sadness; and at present 'tis thus with me: There is not one person, but myself, well of my family: I have already lost half a child, and, with that mischance of hers, my wife has fallen into such a discomposure, as would afflict her too extremely, but that the sickness of all her other children stupifies her: of one of which, in good faith, I have not much hope: and these meet with a fortune so ill-provided for physic, and such relief, that if God should ease us with burials, I know not how to perform even that: but I flatter myself with this hope, that I am dying too; for I cannot waste faster than by such griefs. As for,

From my Hospital at Mitcham,

JOHN DONNE."

Aug. 10.

Thus he did bemoan himself: and thus in other letters.

-- "For, we hardly discover a sin, when it is but an omission of some good, and no accusing act: with this or the former, I have

Donne's letters, wherein he says, "I write from the fireside in my parlour, and in the noise of three gamesome children, and by the side of her, whom because I have transplanted into such a wretched fortune, I must labour to disguise that from her by all such honest devices, as giving her my company and discourse."

Another often suspected myself to be overtaken; which sad letter is, with an over-earnest desire of the next life: and, though I know it is not merely a weariness of this, because I had the same desire when I went with the tide, and enjoyed fairer hopes than I now do; yet I doubt worldly troubles have increased it: 'tis now Spring, and all the pleasures of it displease me; every other tree blossoms, and I wither: I grow older, and not better; my strength diminisheth, and my load grows heavier; and yet, I would fain be or do something; but that I cannot tell what, is no wonder in this time of my sadness: for to choose is to do; but to be no part of any body, is as to be nothing: and so I am, and shall so judge myself, unless I could be so incorporated into a part of the world, as by business to contribute some sustentation to the whole. This I made account; I began early, when I understood the study of our Laws; but was diverted by leaving that, and embracing the worst voluptuousness, an hydroptic immoderate desire of human learning and languages; beautiful ornaments indeed to men of great fortunes, but mine was grown so low as to need an occupation; which I thought I entered well into, when I subjected myself to such a service as I thought might exercise my poor abilities: and there I stumbled, and fell too; and now I am become so little, or such a nothing, that I am not a subject good enough for one of my own letters .- Sir, I fear my present discontent, does not proceed from a good root, that I am so well content to be nothing.

that is, dead. But, Sir, though my fortune hath "God's made me such, as that I am rather a sickness or poor a disease of the world, than any part of it, and patient" therefore neither love it, nor life; vet I would gladly live to become some such thing as you should not repent loving me: Sir, your own soul cannot be more zealous for your good, than I am; and God, who loves that zeal in me, will not suffer you to doubt it: You would pity me now, if you saw me write, for my pain hath drawn my head so much awry, and holds it so, that my eye cannot follow my pen. I therefore receive you into my prayers with mine own weary soul, and commend myself to yours. I doubt not but next week will bring you good news, for I have either mending or dying on my side: but, if I do continue longer thus, I shall have comfort in this, that my blessed Saviour in exercising his justice upon my two worldly parts, my fortune and my body, reserves all his mercy for that which most needs it, my soul! which is, I doubt, too like a porter, that is very often near the gate, and yet goes not out. Sir, I profess to you truly, that my loathness to give over writing now, seems to myself a sign that I

Your poor friend, and God's poor patient,

shall write no more.-

JOHN DONNE."

By this you have seen a part of the picture of his narrow fortune, and the perplexities of his generous mind; and thus it continued with him

At Drury for about two years, all which time his family House remained constantly at Mitcham; and to which place he often retired himself, and destined some days to a constant study of some points of controversy betwixt the English and Roman Church, and especially those of Supremacy and Allegiance: and to that place and such studies, he could willingly have wedded himself during his life: 1 but the earnest persuasion of friends became at last to be so powerful, as to cause the removal of himself and family to London, where Sir Robert Drewry,2 a gentleman of a very noble

> ¹ The passage containing these letters "having settled his dear wife," to "the earnest persuasion of friends," is not in either of the first two editions of this life.

> 2 He was a celebrated member of the Family of Drury, of Hawsted, in Suffolk, eldest son of Sir William Drury, who was killed in a duel in France in 1589. In 1591, Sir Robert attended the Earl of Essex to the unsuccessful siege of Rouen, where he was knighted, when he could not have exceeded the age of 14. He married when he came of age, Anne, daughter of Sir Nicholas Bacon of Redgrave, in Suffolk; by whom he had a daughter Dorothy, who died in 1610, and to whose memory Dr. Donne composed two poems, "An Anatomie of the World," and "The progresse of the Soule," In March 1610, he built, and liberally endowed an Alms-house for Widows at Hawsted, and in 1612, he went to Paris, when Dr. Donne, as it is shewn by his letters, accompanied him. There seems to be some error concerning the time when Walton states that Dr. Donne went into France, since the Lord Hay was not sent Ambassador there till July 1616, and beside the dates of Donne's letters, Sir Robert Drury died April 2nd, 1615. His Latin Epitaph from Hawsted Church is

estate, and a more liberal mind, assigned him and An his wife an useful apartment in his own large embassy house in Drury Lane, and not only rent free, but was also a cherisher of his studies, and such a friend as sympathised with him and his, in all their joy and sorrows.

At this time of Mr. Donne's and his wife's living in Sir Robert's house, the Lord Hav. was, by King James, sent upon a glorious embassy to the then French King, Henry the Fourth; and Sir Robert put on a sudden resolution to accompany him to the French Court, and to be present at his audience there. And Sir Robert put on a sudden resolution, to solicit Mr. Donne to be his companion in that journey. And this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body, as to her health, that she professed an unwillingness to allow him any absence from her; saying, "Her divining soul boded her some ill in his absence:" and therefore desired him not to leave her. This made Mr. Donne lay aside all thoughts of the journey, and really to resolve against it. But Sir Robert became restless in

given by Sir John Cullum in his History of Hawsted, and he supposes it might have been composed by Dr. Donne. Drury-House, supposed to have been erected by the father of this Sir Robert, stood at the lower end of Drury Lane, and upper end of Wych Street. It was afterwards the seat of William Earl of Craven. The remains of Craven House were taken down in 1809, and the Olympic theatre erected on a part of its site.

The his persuasions for it, and Mr. Donne was so vision generous as to think he had sold his liberty, when he received so many charitable kindnesses from him; and told his wife so; who did therefore, with an unwilling-willingness, give a faint consent to the journey, which was proposed to be but for two months; for about that time they determined their return. Within a few days after this resolve, the Ambassador, Sir Robert, and Mr. Donne, left London; and were the twelfth day got all safe to Paris. Two days after their arrival there, Mr. Donne was left alone in that room, in which Sir Robert, and he, and some other friends had dined together. To this place Sir Robert returned within half an hour; and as he left, so he found, Mr. Donne alone; but in such an ecstasy, and so altered as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer: but, after a long and perplexed pause, did at last say, "I have seen a dreadful vision since I saw you: I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms: this I have seen since I saw you." To which Sir Robert replied, "Sure, Sir, you have slept since I saw you: and this is the result of some melancholy dream, which I desire you to forget, for you are now awake." To which Mr. Donne's reply was: "I cannot be surer that

I now live, than that I have not slept since I The saw you: and am as sure, that at her second vision appearing, she stopped, and looked me in the face, and vanished."-Rest and sleep had not altered Mr. Donne's opinion the next day: for he then affirmed this vision with a more deliberate, and so confirmed a confidence, that he inclined Sir Robert to a faint belief that the vision was true.-It is truly said, that desire and doubt have no rest; and it proved so with Sir Robert; for he immediately sent a servant to Drewry-House, with a charge to hasten back, and bring him word, whether Mrs. Donne were alive: and, if alive, in what condition she was as to her health. The twelfth day the messenger returned with this account-That he found and left Mrs. Donne very sad, and sick in her bed; and that, after a long and dangerous labour, she had been delivered of a dead child. And, upon examination, the abortion proved to be the same day, and about the very hour, that Mr. Donne affirmed he saw her pass by him in his chamber.

This is a relation that will beget some wonder, and it well may: for most of our world are at present possessed with an opinion, that Visions and Miracles are ceased. And, though it is most certain, that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other, that is not touched, being laid upon a table at a fit distance, will—like an echo to a trumpet—warble a faint audible harmony in answer to the same tune; yet many will not believe there is any such thing as a sympathy

Other of souls; and I am well pleased, that every visions Reader do enjoy his own opinion. But if the unbelieving, will not allow the believing Reader of this story, a liberty to believe that it may be true; then I wish him to consider, many wise men have believed that the ghost 1 of Julius Cæsar did appear to Brutus, and that both St. Austin, and Monica his mother, had visions in order to his conversion. And though these, and many others-too many to name-have but the authority of human story, yet the incredible Reader may find in the Sacred story [I Sam. xxviii. 14], that Samuel did appear to Saul even after his death-whether really or not, I undertake not to determine.-And Bildad, in the Book of Job, says these words [Job iv. 13-16]; "A spirit passed before my face; the hair of my head stood up; fear and trembling came upon me, and made all my bones to shake." Upon which words I will make no comment, but leave them to be considered by the incredulous Reader: to whom I will also commend this following consideration: That there be many pious and learned men, that believe our merciful God hath

The whole of this narrative, &c, concerning Dr. Donne's vision, beginning "At this time," down to "many of the Nobility," is wanting in the earlier editions as well as in the collection of 1670; and it has been supposed that he did not sooner insert it that he might have time to ascertain its truth. The account of the visions of St. Austin and Monica, will be found in Wats's translation of St. Augustine's Confessions, Book iii. Chap. 11; and Book viii. Chap. 12.

assigned to every man a particular Guardian Guardian Angel, to be his constant monitor; and to attend Angels him in all his dangers, both of body and soul. And the opinion that every man hath his particular Angel, may gain some authority, by the relation of St. Peter's miraculous deliverance out of prison [Acts xii. 7-10, Ib. 13-15]. not by many, but by one Angel. And this belief may yet gain more credit, by the Reader's considering, that when Peter after his enlargement knocked at the door of Mary the mother of John, and Rhode, the maidservant, being surprised with joy that Peter was there, did not let him in, but ran in haste, and told the disciples -who were then and there met togetherthat Peter was at the door; and they, not believing it, said she was mad; yet, when she again affirmed it, though they then believed it not, yet they concluded, and said, "It is his Angel."

More observations of this nature, and inferences from them, might be made to gain the relation a firmer belief: but I forbear, lest I. that intended to be but a relator, may be thought to be an engaged person for the proving what was related to me; and yet I think myself bound to declare, that though it was not told me by Mr. Donne himself, it was told me-now long since—by a Person of Honour, and of such intimacy with him, that he knew more of the secrets of his soul, than any person then living: and I think he told me the truth; for it was told with such circumstances, and such A valediction thoughts—I verily believe he that told it me, did himself believe it to be true.

I forbear the Reader's further trouble, as to the relation, and what concerns it; and will conclude mine, with commending to his view a copy of verses given by Mr. Donne to his wife at the time he then parted from her. And I beg leave to tell, that I have heard some critics, learned both in languages and poetry, say, that none of the Greek or Latin poets did ever equal them.

A VALEDICTION, FORBIDDING TO MOURN.

As virtuous men pass mildly away,
And whisper to their souls, to go,
Whilst some of their sad friends do say,
The breath goes now, and some say, No:

So let us melt, and make no noise,
No tear-floods, nor sigh-tempests move;
'Twere profanation of our joys,
To tell the laity our love.

Moving of th' earth, brings harms and fears:
Men reckon what it did or meant:
But trepidation of the spheres,
Though greater far, is innocent.

Dull sublunary lovers' love— Whose soul is sense—cannot admit Absence, because that doth remove Those things which elemented it. But we, by a love so far refin'd,
That ourselves know not what it is,
Inter-assured of the mind,
Care not hands, eyes, or lips to miss.

A vale-

Our two souls therefore, which are one,—
Though I must go,—endure not yet
A breach, but an expansion,
Like gold to airy thinness beat.

If we be two? we are two so
As stiff twin-compasses are two:
Thy soul, the fix'd foot, makes no show
To move, but does if th' other do.

And though thine in the centre sit, Yet, when my other far does roam, Thine leans and hearkens after it, And grows erect as mine comes home.

Such wilt thou be to me, who must,
Like th' other foot, obliquely run:
Thy firmness makes my circle just,
And me to end where I begun.

I return from my account of the vision, to tell the Reader, that both before Mr. Donne's going into France, at his being there, and after his return, many of the Nobility and others that were powerful at Court, were watchful and solicitous to the King for some secular employment for him. The King had formerly both known and put a value upon his company, and had also King given him some hopes of a state-employment; James being always much pleased when Mr. Donne attended him, especially at his meals, where there were usually many deep discourses of general learning, and very often friendly disputes, or debates of religion, betwixt his Majesty and those divines, whose places required their attendance on him at those times: particularly the Dean of the Chapel, who then was Bishop Montague 1—the publisher of the learned and eloquent Works of his Majesty—and the most Reverend Doctor Andrews 2 the late learned

I James, fifth son to Sir Edward, and brother to Edward, first Lord Montague of Broughton, in the County of Northampton, was usually called "King James's Ecclesiastical Favourite." He was educated in Corpus Christi College, Cambridge, and in 1608, was made Bishop of Bath and Wells; when he repaired the Abbey Church of Bath, at a great expense, through the representations of Sir John Harrington. In 1616, he was translated to the Bishopric of Winchester, and died in his 49th year in 1618, being

buried in the Abbey at Bath,

² Launcelot Andrews, a Prelate of most eminent virtues, born in London in 1555, and educated at Merchant Tailors' School, and Pembroke Hall, Cambridge, of which he became Fellow. He attracted great attention at the University by his Lectures on the Commandments, and his skill in Cases of Conscience. Henry Earl of Huntingdon made him his Chaplain when he was President of the North—where he made several converts to the Protestant faith—and he was also patronised by Secretary Walsingham. Queen Elizabeth made him one of her Chaplains in Ordinary, and was so much pleased with his preaching, that she appointed him Prebendary and Dean of Westminster, and Bishop of

Bishop of Winchester, who was then the King's "Pseudo-Almoner.

Martyr"

About this time there grew many disputes, that concerned the Oath of Supremacy and Allegiance, in which the King had appeared, and engaged himself by his public writings now extant: and his Majesty discoursing with Mr. Donne, concerning many of the reasons which are usually urged against the taking of those Oaths, apprehended such a validity and clearness in his stating the questions, and his answers to them, that his Majesty commanded him to bestow some time in drawing the arguments into a method, and then to write his answers to them; and, having done that not to send, but be his own messenger, and bring them to him. To this he presently and diligently applied himself, and within six weeks brought them to him under his own hand writing, as they be now printed; the book bearing the name of Pseudo-Martyr, printed anno 1610.

When the King had read and considered that book, he persuaded Mr. Donne to enter into the Ministry; to which, at that time, he was, and

London at the death of Dr. Bancroft, Dr. Andrews was also in great favour with James I, who promoted him to the See of Chichester in 1605, and in 1609, to that of Ely. In 1618, he was translated to Winchester, and he died at the Episcopal Palace in Southwark, Sept. 25th, 1626, being buried under a splendid monument in St. Saviour's Church, Bishop Andrews was one of the translators of King James's Bible, and he is said to have known fifteen modern languages.

The appeared, very unwilling, apprehending it-such Earl of was his mistaken modesty-to be too weighty Somerset for his abilities: and though his Majesty had promised him a favour, and many persons of worth mediated with his Majesty for some secular employment for him, -to which his education had apted him-and particularly the Earl of Somerset, 1 when in his greatest height of favour: who being then at Theobalds2 with

> 1 Robert Carr, a Scots gentleman, had been page to King James I., before he came to England; he was introduced to the King at a tilting by Lord Hay, when the accidental breaking of his leg by a fall from his horse, at once brought him into favour. On his recovery, he was knighted; the King himself taught him the Latin tongue, made him Lord of his Bedchamber, and, soon after, Lord Treasurer of Scotland. In 1612 he was created Viscount Rochester, a Member of the Privy Council, and a Knight of the Garter: at first, he conducted himself with moderation; but becoming enamoured of that infamous woman Frances Howard, afterwards Countess of Essex, she was divorced from her husband to be married to him, November 5th, 1613; he was created Earl of Somerset, and the following July, Lord Chamberlain. Sir Thomas Overbury having vainly endeavoured to prevent the above marriage, drew upon himself the anger of both parties, and by their intrigues he was committed to the Tower, where he was poisoned Sept. 15th, 1613. This was not discovered until 1615, when the Lieutenant of the Tower, and four others, were tried, and executed; and though sentence was also passed upon the Earl and Countess, they were pardoned, but banished the Court, and the former died in July, 1645.

> 2 The house called Theobalds, at Cheshunt, Herts, was built by the Lord High Treasurer Burghley, in the reign of Elizabeth. " A place, than which, as to

the King, where one of the Clerks of the Prepar-Council died that night, the Earl posted a ing for messenger for Mr. Donne to come to him immediately, and at Mr. Donne's coming, said, "Mr. Donne, to testify the reality of my affection, and my purpose to prefer you, stay in this garden till I go up to the King, and bring you word that you are Clerk of the Council: doubt not my doing this, for I know the King loves you, and know the King will not deny me," But the King gave a positive denial to all requests, and, having a discerning spirit, replied, "I know Mr. Donne is a learned man, has the abilities of a learned Divine, and will prove a powerful preacher; and my desire is to prefer him that way, and in that way I will deny you nothing for him."

After that time, as he professeth [in his Book of Devotions], "the King descended to a persuasion, almost to a solicitation, of him to enter into sacred Orders:" which, though he then denied not, yet he deferred it for almost three years. All which time he applied himself to an

the fabric, nothing can be more neat, and as to the gardens, walks, and wildernesses about it, nothing can be more pleasant," James I, was so much delighted with its situation, that he gave the manor of Hatfield Regis in exchange for it to Robert Cecil, afterwards created Earl of Salisbury. He died at this his favourite palace, March 27, 1625. This noble and beautiful edifice was plundered and destroyed by the rebels in

The passage in the text beginning, "And though his Majesty" down to "but the King gave a positive denial "-was not inserted until the second edition,

Qualifi- incessant study of Textual Divinity, and to the cations attainment of a greater perfection in the learned

of the languages, Greek and Hebrew.

In the first and most blessed times of Christianity, when the Clergy were looked upon with reverence, and deserved it, when they overcame their opposers by high examples of virtue, by a blessed patience and long suffering, those only were then judged worthy the Ministry, whose quiet and meek spirits did make them look upon that sacred calling with an humble adoration and fear to undertake it; which indeed requires such great degrees of humility, and labour, and care, that none but such were then thought worthy of that celestial dignity. And such only were then sought out, and solicited to undertake it. This I have mentioned, because forwardness and inconsideration, could not, in Mr. Donne, as in many others, be an argument of insufficiency or unfitness: for he had considered long, and had many strifes within himself concerning the strictness of life, and competency of learning, required in such as enter into sacred Orders; and doubtless, considering his own demerits, did humbly ask God with St. Paul, "Lord, who is sufficient for these things?" and with meek Moses, "Lord, who am I?" And sure, if he had consulted with flesh and blood, he had not for these reasons put his hand to that holy plough. But God, who is able to prevail, wrestled with him, as the Angel did with Jacob, and marked him; marked him for his own; marked him

with a blessing, a blessing of obedience to the Donne's motions of his blessed Spirit. And then, as he questionhad formerly asked God with Moses, "Who ings am I?" so now, being inspired with an apprehension of God's particular mercy to him, in the King's and others' solicitations of him, he came to ask King David's thankful question, "Lord, who am I, that thou art so mindful of me?" So mindful of me, as to lead me for more than forty years through this wilderness of the many temptations and various turnings of a dangerous life: so merciful to me, as to move the learnedest of Kings to descend to move me to serve at the altar! So merciful to me, as at last to move my heart to embrace this holy motion! Thy motions I will and do embrace : and I now say with the blessed Virgin, "Be it with thy servant as seemeth best in thy sight:" and so, Blessed Jesus, I do take the Cup of Salvation, and will call upon thy Name, and will preach thy Gospel. Such strifes as these St. Austin had,1 when

Augustin, the famous Bishop of Hippo, and usually called "the great Doctor of Africa," was born in 354, and died in 430. The carelessness and levity of the earlier period of his life were in some measure compensated by the unbounded charity, the piety and zeal which he displayed after his conversion to the true faith. This conversion is attributed partly to the affecting discourses of St. Ambrose, whose lectures he was induced to attend through mere curiosity, and partly to the tears and tender entreaties of his mother Monica. He hath so freely acknowledged and censured the impropriety of his former conduct, in his books of Confessions, that it is justly deemed "tyranny to trample on him that prostrates himself," His St. Ambrose 1 endeavoured his conversion to decision Christianity; with which he confesseth he acquainted his friend Alipius. Our learned author,—a man fit to write after no mean copy—did the like. And declaring his intentions to his dear friend Dr. King,2 then Bishop of London, a man famous in his generation, and no stranger to Mr. Donne's abilities,—for he

Erasmus, who hath written his life, exhibits him as the most finished pattern of goodness—"quasi Deus voluerit in Augustino tanquam in una tabula vividum quoddam exemplar Episcopi repræsentare omnibus virtutum numeris absolutum."

¹ Bishop of Milan, from the persuasive powers of his eloquence, and the charming sweetness of his language, called "the Mellifluous Doctor." The effects which his discourses produced on St. Augustin

are described in Confessionum, lib. v. cap. 14.

2 John King was born at Wornal in Bucks, about 1559, educated in Westminster School, and sent to Christ-Church in 1576. He was chaplain to Queen Elizabeth, arch-deacon of Nottingham in 1590, doctor of divinity in 1601, dean of Christ-Church in 1605. and Bishop of London in 1611. Besides his "Lectures upon Jonah," delivered at York in 1594, and printed at Oxford in 1597, he published several sermons. He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died March 30, 1621, and was interred in St. Paul's Cathedral. Soon after, the papists reported, that he died a member of their church, in a pamphlet entitled "The Bishop of London his Legacy;" but the falsity of this story was sufficiently exposed by his son Henry, in a sermon at St. Paul's Cross, Nov. 25, 1621, and by Bishop Godwin, in the appendix to his "Commentarius de Præsulibus Anglia." He is afterwards noticed in the Life of Dr. Sanderson.

had been Chaplain to the Lord Chancellor, at Ordained the time of Mr. Donne's being his Lordship's priest Secretary-that reverend man did receive the news with much gladness; and, after some expressions of joy, and a persuasion to be constant in his pious purpose, he proceeded with all convenient speed to ordain him first Deacon, and then Priest not long after.

Now the English Church had gained a second St. Austin: for I think none was so like him before his conversion, none so like St. Ambrose after it! and if his youth had the infirmities of the one, his age had the excellencies of the other; the learning and holiness of both.

And now all his studies, which had been occasionally diffused, were all concentered in Divinity. Now he had a new calling, new thoughts, and a new employment for his wit and eloquence. Now, all his earthly affections were changed into Divine love; and all the faculties of his own soul were engaged in the conversion of others; in preaching the glad tidings of remission to repenting sinners, and peace to each troubled soul. To these he applied himself with all care and diligence: and now such a change was wrought in him, that he could say with David, "O how amiable are thy Tabernacles, O Lord God of Hosts!" Now he declared openly, "that when he required a temporal, God gave him a spiritual blessing." And that "he was now gladder to be a door-keeper in the House of God, than he could be to enjoy the noblest of all temporal employments."

His first

Presently after he entered into his holy prosermon fession, the King sent for him, and made him his Chaplain in Ordinary, and promised to take

a particular care for his preferment.

And, though his long familiarity with scholars and persons of greatest quality was such, as might have given some men boldness enough to have preached to any eminent auditory; yet his modesty in this employment was such, that he could not be persuaded to it, but went usually accompanied with some one friend to preach privately in some village, not far from London: his first Sermon being preached at Paddington. This he did, till his Majesty sent and appointed him a day to preach to him at Whitehall; and, though much were expected from him, both by his Majesty and others, yet he was so happywhich few are-as to satisfy and exceed their expectations: preaching the Word so, as shewed his own heart was possessed with those very thoughts and joys that he laboured to distil into others: a preacher in earnest; weeping sometimes for his auditory, sometimes with them; always preaching to himself, like an angel from a cloud, but in none; carrying some, as St. Paul was, to Heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives: here picturing a Vice so as to make it ugly to those that practised it: and a Virtue so as to make it beloved, even by those that loved it not; and all this with a most particular grace and an unexpressible addition of comeliness.

There may be some that may incline to think Mr. —such indeed as have not heard him—that my affection to my friend hath transported me to an Elegy's immoderate commendation of his preaching. this meets with any such, let me entreat, though I will omit many, yet that they will receive a double witness for what I say; it being attested by a gentleman of worth, -Mr. Chidley, 1 a frequent hearer of his Sermons-in part of a Funeral Elegy writ by him on Dr. Donne; and is a known truth, though it be in verse.

-Fach altar had his fire-He kept his love, but not his object; wit He did not banish, but transplanted it; Taught it both time and place, and brought it home

To piety which it doth best become.

For say, had ever pleasure such a dress? Have you seen crimes so shap'd, or loveliness

Such as his lips did clothe Religion in? Had not reproof a beauty passing Sin? Corrupted Nature sorrow'd that she stood So near the danger of becoming good.

1 John Chudleigh, M.A. of Wadham College, Oxford, and eldest son of Sir John Chudleigh, Bart, of Ashton, in Devonshire. Others identify "Mr. Chidley " with Dr. Chiddreley (or Childerley), who in 1604 was appointed chaplain to Dr. Bancroft, Archbishop of Canterbury,-a post which he continued to hold under Archbishop Abbott.

At Cambridge And, when he preach'd, she wish'd her ears exempt

From piety, that had such pow'r to tempt. How did his sacred flattery beguile

Men to amend? ---

More of this, and more witnesses, might be

brought; but I forbear and return,1

That Summer, in the very same month in which he entered into sacred Orders, and was made the King's Chaplain, his Majesty then going his Progress, was entreated to receive an entertainment in the University of Cambridge: and Mr. Donne attending his Majesty at that time, his Majesty was pleased to recommend

1 The character of Dr. Donne's Sermons is faithfully delineated by his son in the Dedication of them to Charles I. "They who have been conversant in the works of the holiest men of all times, cannot but acknowledge in these the same spirit with which they writ: reasonable demonstrations every where in the subjects comprehensible by reason: As for those things which cannot be comprehended by our reason alone, they are no where made easier to faith than here; and for the other part of our nature, which consists in our passions and in our affections, they are here raised and laid, and governed and disposed, in a manner, according to the will of the author. The doctrine itself which is taught here is primitively Christian; the Fathers are every where consulted with reverence, but apostolical writings only appealed to as the last Rule of Faith. Lastly, such is the conjuncture here of zeal and discretion, that whilst it is the main scope of the author in these Discourses, that glory be given to God, this is accompanied every where with a scrupulous care and endeavour, that peace be likewise settled amongst men."

him to the University, to be made Doctor in "D.D."
Divinity: Doctor Harsnett —after Archbishop
of York—was then Vice-Chancellor, who, knowing him to be the author of that learned book
the Pseudo-Martyr, required no other proof of
his abilities, but proposed it to the University,
who presently assented, and expressed a gladness, that they had such an occasion to entitle
him to be theirs.²

1 Samuel Harsnett, born at Colchester in 1561, and admitted of King's College, Cambridge, in Sept. 1576, whence he removed to Pembroke Hall, of which he was elected Fellow in 1583, and Master in 1605. In the same year, and again in 1614, he was Vice-Chancellor of Cambridge; in 1609, he was made Bishop of Chichester, whence he was translated to the see of Norwich in 1619, and to the Archbishopric of York in 1628. In Nov. 1629, Dr. Harsnett was made a Privy Councillor, and he died May 25, 1631. He was one of the best writers of his time, and his publications consist of a Sermon at Paul's Cross, and a Controversial Tract on Demoniacal Possession. Le Neve states that he gave up his Mastership in Cambridge, rather than stand the result of an inquiry into 57 articles which were brought against him.

² The circumstance of Dr. Donne being made D.D. at Cambridge, is related in a different manner in two letters written by Mr. Chamberlain to Sir Dudley Carleton. In one, dated March 16th, 1614, he writes "I had almost forgotten, that almost all the Courtlers went forth Masters of Arts at the King's being there; but few, or no Doctors, save only Younge, which was done by a mandate, being son to Sir Peter, the King's schoolmaster. The Vice-Chancellor and University were exceeding strict in that point, and refused many importunities of great men; amongst whom was Mr. Secretary, that made great

His wife His abilities and industry in his profession dies were so eminent, and he so known and so beloved by persons of quality, that within the first year of his entering into sacred Orders, he had fourteen advowsons of several benefices presented to him: but they were in the country, and he could not leave his beloved London, to which place he had a natural inclination, having received both his birth and education in it, and there contracted a friendship with many, whose conversation multiplied the joys of his life: but an employment that might affix him that place would be welcome, for he needed it.

> Immediately after his return from Cambridge. his wife died, I leaving him a man of a narrow,

means for Mr. Westfield; but it would not be; neither the King's intreaty for John Dun would prevail; yet they are threatned with a mandate, which, if it come, it is like they will obey; but they are resolved to give him such a blow withal, that he were better without it." In another letter, of nearly the same date, he writes thus,-"John Donne, and one Cheke, went out Doctors at Cambridge with much ado, after our coming away, by the King's express mandate; though the Vice-Chancellor and some of the heads called them openly Filios noctis et tenebriones, that sought thus to come in at the window, when there was a fair gate open. But the worst is, that Donne had gotten a reversion of the Deanery of Canterbury, if such grants could be lawful; whereby he hath purchased himself a great deal of envy, that a man of his sort should seek, per saltum, to intercept such a place from so many more worthy and ancient Divines."

1 His wife died, Aug. 15, 1617, on the seventh day after the birth of her twelfth child. We find in Walpole's Anecdotes of Painting that Nicholas Stone

unsettled estate, and-having buried five-the His grief careful father of seven children then living, to whom he gave a voluntary assurance, never to bring them under the subjection of a step-mother; which promise he kept most faithfully, burying with his tears, all his earthly joys in his most dear and deserving wife's grave, and betook himself to a most retired and solitary life.

In this retiredness, which was often from the sight of his dearest friends, he became crucified to the world, and all those vanities, those imaginary pleasures, that are daily acted on that restless stage; and they were as perfectly crucified to him. Nor is it hard to think-being, passions may be both changed and heightened by accidents-but that that abundant affection which once was betwixt him and her, who had long been the delight of his eyes, and the companion of his youth; her, with whom he had divided so many pleasant sorrows and contented fears, as common people are not capable of;not hard to think but that she being now removed by death, a commensurable grief took as full a possession of him as joy had done; and so indeed it did; for now his very soul was elemented of nothing but sadness; now grief took so full a possession of his heart, as to leave no place for joy: If it did, it was a joy to be alone, where, like a pelican in the

the sculptor received fifteen pieces for her monument in St, Clements Danes; it stood on the north side of the Chancel, and the inscription may be seen in Strype's edition of Stowe's Survey.

A funeral wilderness, he might bemoan himself without sermon witness or restraint, and pour forth his passions like Job in the days of his affliction: "Oh that I might have the desire of my heart! Oh that God would grant the thing that I long for!" For then, as the grave is become her house, so I would hasten to make it mine also; that we two might there make our beds together in the dark. Thus, as the Israelites sat mourning by the rivers of Babylon, when they remembered Sion; so he gave some ease to his oppressed heart by thus venting his sorrows: thus he began the day, and ended the night; ended the restless night and began the weary day in lamentations. And thus he continued, till a consideration of his new engagements to God, and St. Paul's "Woe is me, if I preach not the Gospel!" dispersed those sad clouds that had then benighted his hopes, and now forced him to behold

> His first motion from his house, was to preach where his beloved wife lay buried,—in St. Clement's Church, near Temple Bar, London,—and his text was a part of the Prophet Jeremy's Lamentation: "Lo, I am the Man

that have seen affliction."

the light.

And indeed his very words and looks testified him to be truly such a man; and they, with the addition of his sighs and tears, expressed in his Sermon, did so work upon the affections of his hearers, as melted and moulded them into a companionable sadness; and so they left the congregation; but then their houses presented them with objects of diversion, and his pre- Reader at sented him with nothing but fresh objects of Lincoln's sorrow, in beholding many helpless children, a Inn narrow fortune, and a consideration of the many cares and casualties that attend their education.1

In this time of sadness he was importuned by the grave Benchers of Lincoln's Inn-who were once the companions and friends of his youthto accept of their Lecture, which, by reason of Dr. Gataker's removal from thence.2 was then

1 In the first edition of Donne's Life, the passage beginning "In this retiredness," down to "attend

their education," is wanting."

2 Dr. Zouch, in his note upon this passage, originally pointed out an error concerning Dr. Donne's immediate predecessor as Divinity Reader at Lincoln's Inn: for he states that Mr. Thomas Gataker quitted that Society for the Rectory of Rotherhithe in 1611, six years before Dr. Donne was chosen there. Upon referring to Coxe's Manuscript Digest of the Records of Lincoln's Inn, it is ascertained that Dr. Gataker was elected Preacher in the 44th of Eliz. 1601; that he was succeeded by Dr. Holloway, in the 10th of James I, 1612: that Dr. Donne became Lecturer in the 14th of James I. 1616; that in the 17th of that Sovereign, 1619, he went on his German Embassy; and that in his 20th year, 1622, he was succeeded at Lincoln's Inn by Mr. Preston. Thomas Gataker, a learned Divine, was born in London, in 1574, and was educated at St. John's College, Cambridge. He was celebrated for a Treatise "Of the Nature and Use of Lots;" and, being of the Parliamentary party, was one of the Assembly of Divines in 1642, though his own conduct was moderate, and he protested against the violence of others, and especially against the King's trial. He died in 1654, and was also the author of some excellent Annotations on the Scriptures, and some Tracts against William Lilly.

His void; of which he accepted, being most glad to sermons renew his intermitted friendship with those whom he so much loved, and where he had been a Saul,-though not to persecute Christianity, or to deride it, yet in his irregular youth to neglect the visible practice of it, -there to become a Paul, and preach salvation to his beloved brethren.

> And now his life was a shining light among his old friends; now he gave an ocular testimony of the strictness and regularity of it; now he might say, as St. Paul adviseth his Corinthians, "Be ye followers of me, as I follow Christ, and walk as ye have me for an example:" not the example of a busy body, but of a contemplative, a harmless, an humble and an holy life and conversation.

> The love of that noble Society was expressed to him many ways; for, besides fair lodgings that were set apart, and newly furnished for him with all necessaries, other courtesies were also daily added; indeed so many, and so freely, as if they meant their gratitude should exceed his merits: and in this love-strife of desert and liberality, they continued for the space of two years, he preaching faithfully and constantly to them, and they liberally requiting him. which time the Emperor of Germany died, and the Palsgrave, who had lately married the Lady Elizabeth, the King's only daughter, was elected

¹ This unfortunate Princess, from her amiable and engaging manners, was called "The Queen of Hearts." She was born in Scotland, Aug. 19, 1596; and was married to Frederick V. Count Palatine of the Rhine,

and crowned King of Bohemia, the unhappy Lord beginning of many miseries in that nation. Hay's

Lord Hay's embassy

King James, whose motto—Beati pacifici— embassy did truly speak the very thoughts of his heart, endeavoured first to prevent, and after to compose, the discords of that discomposed State: and, amongst other his endeavours, did then send the Lord Hay, Earl of Doncaster, his

&c. on Valentine's day, Feb. 14th, 1612, on which occasion Dr. Donne wrote an Epithalamium. She left England, April 10th of the same year; and on the death of the Emperor Matthias, March 20th, 1619, the States of Bohemia rejected his cousin and adopted son, Ferdinand II. from being their King, and offered their crown to the husband of Elizabeth. Ferdinand, being elected Emperor of Germany, in the following August, marched his forces against Frederick, took from him his Palatinate, and forced him to fly into the Low Countries. He died of a fever at Mentz, Nov. 29th, 1632, and his Queen continued at the Hague until after the Restoration, when she returned to England, with William first Earl of Craven, to whom it is supposed she was married, and died Feb. 13th, 1662, at Leicester House.

¹ Sir James Hay was born at Pitcorthie, in Fife, and came with James to England in 1603. In June 1615, he was made Baron Hay of Sauley, in Yorkshire; in July 1616, he went Ambassador to France; in March 1617, he was made a Privy Councillor; and in July 1618, Viscount Doncaster. He departed on his embassy in May 1619, and returned in the January following: after which, in 1622, he was again sent as Ambassador to France, and his services rewarded by his being created Earl of Carlisle. He died at Whitehall, April 25th, 1636, and was buried in St. Paul's. His embassy to Perdinand was very costly, but entirely useless; and Rapin doubts if he even once saw the Emperor. Lord Clarendon has

Donne Ambassador to those unsettled Princes; and, goes too by a special command from his Majesty, Dr. Donne was appointed to assist and attend that employment to the Princes of the Union; for which the Earl was most glad, who had always put a great value on him, and taken a great pleasure in his conversation and discourse: and his friends at Lincoln's Inn were as glad; for they feared that his immoderate study, and sadness for his wife's death, would, as Jacob said, "make his days few," and, respecting his bodily health, "evil" too; and of this there were many visible signs.

> At his going, he left his friends of Lincoln's Inn,1 and they him, with many reluctations: for, though he could not say as St. Paul to his Ephesians, "Behold, you, to whom I have preached the Kingdom of God, shall from henceforth see my face no more; " yet he, believing

> given a very fine portrait of this nobleman; in which he states him to have been a person well qualified by his breeding in France, and study in human learning, to entertain the King, and by his gracefulness and affability to excite a particular interest in him. He was a man of the greatest expense in his own person, and in his famous Ante-Suppers, of any of his time; and after having spent £400,000 received of the crown, he died, leaving literally nothing behind him but the reputation of a fine gentleman, and an accomplished courtier.

1 "A Sermon of Valediction at my going into

Germany, at Lincoln's Inne, April 18, 1619."

In the margin of the first edition of Donne's Life, there is at the preceding sentence reference to Genesis xlvii. 9.

himself to be in a consumption, questioned, and His they feared it: all concluding that his troubled return mind, with the help of his unintermitted studies, hastened the decays of his weak body. But God. who is the God of all wisdom and goodness, turned it to the best; for this employment-to say nothing of the event of it-did not only divert him from those too serious studies and sad thoughts, but seemed to give him a new life, by a true occasion of joy, to be an eye-witness of the health of his most dear and most honoured mistress, the Oueen of Bohemia, in a foreign nation; and to be a witness of that gladness which she expressed to see him: who, having formerly known him a courtier, was much joyed to see him in a canonical habit, and more glad to be an earwitness of his excellent and powerful preaching.1

About fourteen months after his departure out of England, he returned to his friends of Lincoln's Inn, with his sorrows moderated, and his health improved; and there betook himself to his constant course of preaching.

About a year after his return out of Germany, Dr. Carey 2 was made Bishop of Exeter, and

¹ So highly was he esteemed by the Society, that he was selected to preach the Sermon on Ascension Day, 1623, at the consecration of the new Chapel built by Inigo Jones.

² Valentine Carey, Master of Christ's College in Cambridge, and Dean of St. Paul's, is said to have been born in Northumberland, and descended of the noble family of Hunsdon, He was consecrated Bishop of Exeter, Nov. 18th, 1621, and he died June 10th, 1626, and was buried in St. Paul's.

vou."

Dean of by his removal the Deanery of St. Paul's being St. Paul's vacant, the King sent to Dr. Donne, and appointed him to attend him at dinner the next day. When his Majesty was sat down, before he had eat any meat, he said after his pleasant manner, "Dr. Donne, I have invited you to dinner; and, though you sit not down with me, yet I will carve to you of a dish that I know you love well; for, knowing you love London, I do therefore make you Dean of St. Paul's; and, when I have dined, then do you take your beloved dish home to your study, say grace there to yourself, and much good may it do

Immediately after he came to his Deanery, he employed workmen to repair and beautify the Chapel; suffering as holy David once vowed, "his eyes and temples to take no rest, till he

had first beautified the house of God."1

The next quarter following, when his fatherin-law, Sir George More,—whom time had
made a lover and admirer of him—came to pay
to him the conditioned sum of twenty pounds,
he refused to receive it; and said—as good
Jacob did, when he heard his beloved son
Joseph was alive, ""It is enough; You have
been kind to me and mine: I know your present
condition is such as not to abound, and I hope
mine is, or will be such as not to need it: I
will therefore receive no more from you upon

¹ The first edition of this life has a reference here to Psalm exxxii, 4, 5; and in the next paragraph to Genesis xlv, 28.

that contract;" and in testimony of it freely Vicar

gave him up his bond.

Immediately after his admission into his Dunstan's Deanery, the vicarage of St. Dunstan in the West, London, fell to him by the death of Dr. White, the advowson of it having been given to him long before by his honourable friend Richard Earl of Dorset, then the patron, and confirmed by his brother the late deceased Edward, both of them men of much honour.

By these, and another ecclesiastical endowment which fell to him about the same time,

Izaak Walton was an inhabitant of this parish, and thus became intimately acquainted with Dr. Donne.

² Dr. Thomas White, born in Bristol, and entered a Student of Magdalen Hall, Oxford, about 1566, He was well known and much esteemed as a preacher, being Minister of St. Gregory's, near St. Paul's, in London, and afterward Rector of St. Dunstan's in Fleet Street. In 1585, he was made a Canon of St. Paul's; in 1590, Treasurer of Salisbury; in 1591, a Canon of Christ Church, Oxford; and in 1593, a Canon of St. George's, Windsor. His only publications were Sermons; but his charities to Bristol, and to Sion College, London, and his foundation of a Lecture on Moral Philosophy at Oxford, have better preserved his memory. He died March 1st, 1623.

Richard Sackville, third Earl of Dorset, was born March 28th, 1589, at the Charter-house in London; and Feb. 27th, 1608-9, was married to Anne, daughter and heir of the famous George Clifford, Earl of Cumberland, his father having died two days before. He died on Easter Sunday, March 28th, 1624; and his lady, in a manuscript history of her life, has given him the character of an amiable man, a scholar, a soldier, a courtier, and a gentleman. His brother Edward,

Vicar of St. Dunstan's

Prolocu- given to him formerly by the Earl of Kent, 1 he tor to was enabled to become charitable to the poor, Convo- and kind to his friends, and to make such provision for his children, that they were not left scandalous, as relating to their, or his profession

and quality.

The next Parliament, which was within that present year, he was chosen Prolocutor to the Convocation, and about that time was appointed by his Majesty, his most gracious master, to preach very many occasional Sermons, as at St. Paul's Cross, and other places. All which employments he performed to the admiration of the representative body of the whole Clergy of this nation.

He was once, and but once, clouded with the King's displeasure, and it was about this time; which was occasioned by some malicious

fourth Earl of Dorset, was born in 1590; and having been accomplished both by study and travel, was early distinguished for his eminent abilities. In 1613, he was involved in a quarrel with the Lord Bruce, which terminated in a duel, when the latter was killed near Antwerp. In 1620, he was made a Knight of the Bath, and in 1625, one of the chief Commanders sent to assist the King of Bohemia, and Knight of the Garter. He adhered to the Royal cause throughout the Civil Wars, and took the King's murder so much to heart, as never after to leave his dwelling, but died July 17th, 1652, at Dorset House, in Fleet Street, London.

1 The Earl of Kent was Henry Grey, ninth Earl of his family, who married Elizabeth, second daughter, and co-heir of Gilbert Talbot, Earl of Shrewsbury; and who died without issue at his house in White

Friars, London, Nov. 21st, 1639.

whisperer, who had told his Majesty that Dr. The Donne had put on the general humour of the King's pulpits, and was become busy in insinuating a disfear of the King's inclining to Popery, and a dislike of his government; and particularly for the King's then turning the evening Lectures into Catechising, and expounding the Prayer of our Lord, and of the Belief, and Commandments. His Majesty was the more inclinable to believe this, for that a person of Nobility and great note, betwixt whom and Dr. Donne there had been a great friendship, was at this very time discarded the Court-I shall forbear his name, unless I had a fairer occasion-and justly committed to prison; which begot many rumours in the common people, who in this nation think they are not wise, unless they be busy about what they understand not, and especially about religion.

The King received this news with so much discontent and restlessness, that he would not suffer the sun to set and leave him under this doubt; but sent for Dr. Donne, and required his answer to the accusation; which was so clear and satisfactory, that the King said, "he was right glad he rested no longer under the suspicion." When the King had said this, Doctor Donne kneeled down, and thanked his Majesty, and protested his answer was faithful, and free from all collusion, and therefore, desired that he might not rise, till, as in like cases, he always had from God, so he might have from his Majesty, some assurance that he

pleasure

Donne's stood clear and fair in his opinion." At which sickness the King raised him from his knees with his own hands, and "protested he believed him; and that he knew he was an honest man, and doubted not but that he loved him truly." And, having thus dismissed him, he called some Lords of his Council into his chamber, and said with much earnestness, "My Doctor is an honest man; and, my Lords, I was never better satisfied with an answer than he hath now

that by my means he became a Divine."

He was made Dean in the fiftieth year of his age; and in his fifty-fourth year, a dangerous sickness seized him, which inclined him to a consumption: but God, as Job thankfully acknowledged, preserved his spirit, and kept his intellectuals as clear and perfect, as when that sickness first seized his body; but it continued long, and threatened him with death,

made me; and I always rejoice when I think

which he dreaded not.

In this distemper of body, his dear friend, Dr. Henry King,1—then chief Residentiary of

¹ Henry King was born in 1591, at Wornal in Bucks, and educated at Westminster, whence he was elected a Student of Christ Church, Oxford, in 1608. Having taken the degrees in Arts he "became a most florid preacher," says Wood, and successively Chaplain to James I., Arch-Deacon of Colchester, Residentiary of St, Paul's, Canon of Christ Church, Chaplain to Charles I., Doctor of Divinity, and Dean of Rochester, from which he was advanced to the Bishopric of Chichester in 1641, which he held till the time of his death in 1669. He turned the Psalms

that church, and late Bishop of Chichester-a Dr. man generally known by the Clergy of this King's nation, and as generally noted for his obliging offer nature, visited him daily; and observing that his sickness rendered his recovery doubtful, he chose a seasonable time to speak to him to this

purpose.

"Mr. Dean, I am, by your favour, no stranger to your temporal estate, and you are no stranger to the offer lately made us, for the renewing a lease of the best Prebend's corps belonging to our church; and you know 'twas denied, for that our tenant being very rich, offered to fine at so low a rate as held not proportion with his advantages: but I will either raise him to an higher sum, or procure that the other Residentiaries shall join to accept of what was offered; one of these, I can and will by your favour do without delay; and without any trouble either to your body or mind: I beseech you to accept of my offer, for I know it will be a considerable addition to your present estate, which I know needs it."

To this, after a short pause, and raising him-

self upon his bed, he made this reply:

"My most dear friend, I most humbly thank you for your many favours, and this in particular; but in my present condition I shall not accept of your proposal; for doubtless there is

into verse (12mo, 1651, and 1654), being disgusted with the old translation, and published in 1657 a small volume of "Poems, Elegies, Paradoxes, and Sonnets."

Donne desuch a sin as sacrilege; if there were not, it clines it could not have a name in scripture: and the primitive clergy were watchful against all appearances of that evil; and indeed then all christians looked upon it with horror and detestation, judging it to be even an open defiance of the power and providence of Almighty God, and a sad presage of a declining religion. But instead of such christians, who had selected times set apart to fast and pray to God, for a pious clergy, which they then did obey, our times abound with men that are busy and litigious about trifles and church-ceremonies, and

and a sad presage of a declining religion. But instead of such christians, who had selected times set apart to fast and pray to God, for a pious clergy, which they then did obey, our times abound with men that are busy and litigious about trifles and church-ceremonies, and yet so far from scrupling sacrilege, that they make not so much as a quære what it is: but I thank God I have; and dare not now upon my sick-bed, when Almighty God hath made me useless to the service of the church, make any advantages out of it. But if he shall again restore me to such a degree of health, as again to serve at his altar, I shall then gladly take the reward which the bountiful benefactors of this church have designed me; for God knows my children and relations will need it. In which number, my mother, - whose credulity and charity has contracted a very plentiful to a very narrow estate-must not be forgotten. But Dr. King, if I recover not, that little worldly estate that I shall leave behind me-that very little, when divided into eight parts-must, if you deny me not so charitable a favour, fall into your hands, as my most faithful friend and executor; of whose care and justice I make no

more doubt, than of God's blessing, on that "Devowhich I have conscientiously collected for them; tions upon but it shall not be augmented on my sick-bed; Emerand this I declare to be my unalterable resolu- casions" tion."

The reply to this was only a promise to observe his request.1

Within a few days his distempers abated: and as his strength increased, so did his thankfulness to Almighty God, testified in his most excellent Book of Devotions, which he published at his recovery; in which the reader may see the most secret thoughts that then possessed his soul, paraphrased and made public: a book, that may not unfitly be called a Sacred Picture of Spiritual Ecstasies, occasioned and applicable to the emergencies of that sickness; which book, being a composition of Meditations, Disquisitions, and Prayers, he writ on his sick-bed; herein imitating the holy Patriarchs, who were wont to build their altars in that place where they had received their blessings.

This sickness brought him so near to the gates of death, and he saw the grave so ready to devour him, that he would often say, his recovery was supernatural: but that God that then restored his health, continued it to him

¹ The account of Bishop King's offer to Dr. Donne, from the words, "In this distemper," to "observe his request," was not inserted until the second edition of this life. In the first edition the following scriptural references appear on the margin: Genesis xii. 7, 8; xxviii. 18; 1 Corinthians xv. 31; Job xxx, 15; vii. 3.

Further till the fifty-ninth year of his life; and then, sickness in August 1630, being with his eldest daughter, Mrs. Harvey, at Abury Hatch, in Essex, he there fell into a fever, which, with the help of his constant infirmity-vapours from the spleen -hastened him into so visible a consumption, that his beholders might say, as St. Paul of himself, "He dies daily;" and he might say with Job, "My welfare passeth away as a cloud, the days of my affliction have taken hold of me, and weary nights are appointed for me."

Reader, this sickness continued long, not only weakening, but wearying him so much, that my desire is, he may now take some rest; and that before I speak of his death, thou wilt not think it an impertinent digression to look back with me upon some observations of his life, which, whilst a gentle slumber gives rest to his spirits, may, I hope, not unfitly exercise thy considera-

tion.

His marriage was the remarkable error of his life; an error, which, though he had a wit able and very apt to maintain paradoxes, yet he was very far from justifying it: and though his wife's competent years, and other reasons, might be justly urged to moderate severe censures, yet he would occasionally condemn himself for it: and doubtless it had been attended with an heavy repentance, if God had not blessed them with so mutual and cordial affections, as in the midst of their sufferings made their bread of sorrow taste more pleasantly, than the banquets of dull and low-spirited people.

The recreations of his youth were poetry, in "Hymn which he was so happy, as if nature and all her to God varieties had been made only to exercise his the Father" sharp wit and high fancy; and in those pieces which were facetiously composed and carelessly scattered,-most of them being written before the twentieth year of his age—it may appear by his choice metaphors, that both nature and all the arts joined to assist him with their utmost skill.

It is a truth, that in his penitential years, viewing some of those pieces that had been loosely-God knows, too loosely-scattered in his youth, he wished they had been abortive, or so short-lived that his own eyes had witnessed their funeral: but, though he was no friend to them, he was not so fallen out with heavenly poetry, as to forsake that; no, not in his declining age; witnessed then by many divine Sonnets, and other high, holy, and harmonious com-Yea, even on his former sick-bed he wrote this heavenly Hymn, expressing the great joy that then possessed his soul, in the assurance of God's favour to him when he composed it:

AN HYMN

TO GOD THE FATHER.

Wilt thou forgive that sin where I begun, Which was my sin, though it were done before? Wilt thou forgive that sin through which I run, And do run still, though still I do deplore? When thou hast done, thou hast not done, For I have more.

to God Father"

"Hymn Wilt thou forgive that sin, which I have won Others to sin, and made my sin their door? the Wilt thou forgive that sin which I did shun

A year or two; -but wallow'd in a score? When thou hast done, thou hast not done, For I have more.

I have a sin of fear, that when I've soun My last thread, I shall perish on the shore; But swear by thyself, that at my death thy Son Shall shine as he shines now, and heretofore: And having done that, thou hast done.

I fear no more.

I have the rather mentioned this Hymn, for that he caused it to be set to a most grave and solemn tune, and to be often sung to the organ by the Choristers of St. Paul's Church, in his own hearing; especially at the Evening Service; and at his return from his customary devotions in that place, did occasionally say to a friend, "the words of this Hymn have restored to me the same thoughts of joy that possessed my soul in my sickness, when I composed it. And, O the power of church-music! that harmony added to this Hymn has raised the affections of my heart, and quickened my graces of zeal and gratitude; and I observe that I always return from paying this public duty of prayer and praise to God, with an unexpressible tranquillity of mind, and a willingness to leave the world."

After this manner did the Disciples of our

Saviour, and the best of Christians in those Adeplorages of the Church nearest to his time, offer ation their praises to Almighty God. And the reader of St. Augustine's 1 life may there find, that towards his dissolution he wept abundantly. that the enemies of Christianity had broke in upon them, and profaned and ruined their Sanctuaries, and because their Public Hymns and Lauds were lost out of their Churches. And after this manner have many devout souls lifted up their hands and offered acceptable sacrifices unto Almighty God, where Dr. Donne offered his, and now lies buried.

But now, Oh Lord! how is that place [1656] become desolate! 2

1 St. Augustine died after the Goths and Vandals had with great cruelty and slaughter, over-run the greatest part of his native country of Africa; in which only three cities of any eminence were preserved from their fury, Hippo, his own city, being one, though it was besieged by them for fourteen months. According to his prayer, he was delivered out of their hands by the mercy of God, who took him to himself during the siege.

² By the votes of both Houses, passed in the Long Parliament, Sept. 10th, 11th, 1642, for the abolishing of Bishops, Deans, and Chapters, "the very foundation of this famous Cathedral," says Sir William Dugdale, "was utterly shaken in pieces." In the following year, the famous Cross in the Church-yard, which had been for many ages the

most noted and solemn place for the gravest Divines and greatest scholars to preach at, was pulled down to the ground: the stalls in the choir were taken away, as also part of the pavement torn up, and the monuments demolished or defaced. The scaffolds

Donne's

Before I proceed further, I think fit to inseal form the Reader, that not long before his death he caused to be drawn a figure of the body of Christ extended upon an Anchor, like those which painters draw, when they would present us with the picture of Christ crucified on the Cross: his varying no otherwise, than to affix him not to a Cross, but to an Anchor-the emblem of Hope:-this he caused to be drawn in little, and then many of those figures thus drawn to be engraven very small in Heliotropium 1 stones, and set in gold; and of these he sent to many of his dearest friends, to be used as seals, or rings, and kept as memorials of him, and of his affection to them.

His dear friends and benefactors, Sir Henry Goodier,2 and Sir Robert Drewry, could not be

erected for repair of the Church were given to the soldiers, who dug pits in several places in the fabric, for sawing up the timber; even where some reverend Bishops and other persons of quality lay interred: and afterwards the body of the Church was frequently converted into a horse-quarter for soldiers, though a part of the choir was separated by a brick wall as a preaching place, the entrance to which was at the uppermost window on the north side eastwards,

1 The gem named Heliotropium by the ancients is

supposed to be the modern bloodstone.

The son and heir of Sir William Goodier, of Monkskirby, in Warwickshire, Knight, Gentleman of the Privy Chamber to King James I. He once enjoyed, in succession, the Manor of Baginton, in the above county; but not being so fortunate in estate, by following the Court, he alienated the Lordship to his brother-in-law, Sir Henry Rainsford, of that number; nor could the Lady Magdalen Dead Herbert,1 the mother of George Herbert, for friends they had put off mortality, and taken possession

of Clifford, in Gloucestershire. He married his cousin Frances, the daughter of Sir Henry Goodier. a great supporter of, and sufferer for, Mary Queen of Scotland; and he left four daughters, of whom Lucy, the eldest, was married to Sir Francis Nethersole, and Weever, in his Ancient Funerall Monuments, gives this epitaph to his memory;

"An ill yeare of a Goodyer vs bereft, Who, gon to God, much lacke of him here left; Full of good gifts, of body and of minde, Wise, comely, learned, eloquent, and kinde,"

1 Lady Magdalen Herbert, was the daughter of Sir Richard Newport, and Margaret, youngest daughter and heir of Sir Thomas Bromley, one of the Privy Council, and Executor to Henry VIII. She was married to Richard Herbert, Esq., and was the mother of George Herbert, in whose life Walton dilates on her character, and Edward Lord Herbert. of Cherbury. She survived her husband, who died in 1597, and, says the latter of her sons, "gave rare testimonies of an incomparable piety to God, and love to her children; as being most assiduous and devout in her daily, both public and private, prayers; and so careful to provide for her posterity, that though it were in her power to give her estate, which was very great, to whom she would, yet she continued still unmarried, after she lived most virtuously and lovingly with her husband. She, after his death, erected a fair monument for him in Montgomery Church, brought up her children carefully, and put them in good courses for making their fortunes; and briefly was that woman Dr. Donne hath described her, in his Funeral Sermon of her printed." She died, July 11th, 1627, and was buried at Chelsea.

Living of the grave before him: but Sir Henry Wotton, friends and Dr. Hall, the then late deceased Bishop of Norwich, were; and so were Dr. Duppa, 2

1 Joseph Hall was born at Bristow Park, in the County of Leicester, 1574, and having received a school education at his native place, was sent at the age of 15 to Emanuel College, Cambridge, where he was distinguished as a wit, a poet, and a rhetorician. In 1612 he took the degree of D.D., was presented to the Deanery of Worcester in 1616; promoted to the see of Exeter in 1627; and in 1641 translated to Norwich. A few weeks afterwards, he was sent to the Tower with twelve other Prelates, for protesting against any Laws passed in Parliament during their forced absence from the House, and he was not released until June, 1642. He suffered much from the Puritans during the following year, they plundered his house, despoiled his Cathedral, sequestered his estate, and reduced him to poverty, though he still continued to preach occasionally. He died at Higham, near Norwich, Sept. 8th, 1656. In the opening lines of his "Virgidemiarum," he claimed to be the first English writer of satires:-

> "I first adventure, follow me who list, And be the second English Satirist."

But he had been preceded by Donne. Hall's satires were published in 1597, and appear not to have been written earlier than 1596; whereas a MS. in the British Museum (5110) of "Ihon Dunne his satires,"

is dated 1593.

² Dr. Bryan Duppa was born at Lewisham, March 10th, 1588, and educated at Westminster, whence he was elected to Christ Church, Oxford, in 1605. In 1638 he was appointed Tutor to Prince Charles and the Duke of York, and about the same time was made Bishop of Chichester, whence he was translated to Salisbury in 1641. He attended Charles I. in the Isle of Wight, and is supposed to have assisted in

Bishop of Salisbury, and Dr. Henry King, Herbert's Bishop of Chichester-lately deceased-men, "Temin whom there were such a commixture of ple" general Learning, of natural Eloquence, and Christian Humility, that they deserve a commemoration by a pen equal to their own, which none have exceeded.

And in this enumeration of his friends, though many must be omitted, yet that man of primitive piety, Mr. George Herbert, may not; I mean that George Herbert, who was the author of "The Temple, or Sacred Poems and Ejaculations." A book, in which by declaring his own spiritual conflicts, he hath comforted and raised many a dejected and discomposed soul, and charmed them into sweet and quiet thoughts; a book, by the frequent reading whereof, and the assistance of that Spirit that seemed to inspire the Author, the Reader may attain habits of Peace and Piety, and all the gifts of the Holy Ghost and Heaven: and may, by still reading, still keep those sacred fires burning upon the altar of so pure a heart, as shall free it from the anxieties of this world, and keep it fixed upon things that are above. Betwixt this George Herbert and Dr. Donne, there was a long and dear friendship, made up by such a sympathy of

writing the Eikon Basilike. After remaining with the King till his martyrdom, he lived in retirement at Richmond until the Restoration, when he was made Bishop of Winchester, and Lord Almoner. He died at Richmond, March 26th, 1662; when he was visited by Charles II, who received his last benediction kneeling.

Verses to inclinations, that they coveted and joyed to be Herbert in each other's company; and this happy friendship was still maintained by many sacred endearments; of which that which followeth may be some testimony.

TO MR. GEORGE HERBERT;

SENT HIM WITH ONE OF MY SEALS OF THE ANCHOR
AND CHRIST.

A Sheaf of Snakes used heretofore to be my Seal, which is the Crest of our poor family.

Qui priùs assuetus serpentum falce tabellas Signare, hæc nostræ symbola parva domûs, Adscitus domui Domini——

Adopted in God's family, and so My old coat lost, into new Arms I go. The Cross, my Seal in Baptism, spread below, Does by that form into an Anchor grow. Crosses grow Anchors, bear as thou shouldst do Thy Cross, and that Cross grows an Anchor too. But he that makes our Crosses Anchors thus, Is Christ, who there is crucified for us. Yet with this I may my first Serpents hold :-God gives new blessings, and yet leaves the old-The Serpent, may, as wise, my pattern be; My poison, as he feeds on dust, that's me. And, as he rounds the earth to murder, sure He is my death; but on the Cross, my cure, Crucify nature then; and then implore All grace from him, crucified there before. When all is Cross, and that Cross Anchor grown This Seal's a Catechism, not a Seal alone. Under that little Seal great gifts I send, Both works and pray'rs, pawns and fruits of a friend.

Verses to Herbert

O! may that Saint that rides on our Great Seal, To you that bear his name, large bounty deal. JOHN DONNE.

IN SACRAM ANCHORAM PISCATORIS

GEORGE HERBERT.

Quòd Crux nequibat fixa clavique additi,— Tenere Christum scilicet ne ascenderet, Tuive Christum———

Although the Cross could not here Christ detain, When nail'd unto't, but he ascends again; Nor yet thy eloquence here keep him still, But only whilst thou speak'st—this Anchor will: Nor canst thou be content, unless thou to This certain Anchor add a Seal; and so The water and the earth both unto thee Do owe the symbol of their certainty.

Let the world reel, we and all our's stand sure,

This holy cable's from all storms secure.

This holy cable's from all storms secure.

George Herbert.

I return to tell the reader, that, besides these verses to his dear Mr. Herbert, and that Hymn that I mentioned to be sung in the choir of St. Paul's Church, he did also shorten and

"Hymn beguile many sad hours by composing other to God in sacred ditties; and he writ an Hymn on his sickness" death-bed, which bears this title:

AN HYMN TO GOD, MY GOD, IN MY SICKNESS.

March 23, 1630.

Since I am coming to that holy room, Where, with thy Choir of Saints, for evermore

I shall be made thy music, as I come
I tune my instrument here at the door,
And, what I must do then, think here
before.

Since my Physicians by their loves are grown Cosmographers; and I their map, who lye Flat on this bed——

So, in his purple wrapt, receive my Lord!

By these his thorns, give me his other

Crown:

And, as to other souls I preach'd thy word,
Be this my text, my sermon to mine own,
"That he may raise; therefore the Lord
throws down." 1

¹ In the first edition of Donne's Life, the passages contained between "I fear no more," and the title of this Hymn, together with the verses of the Hymn, were omitted; but they were inserted in the second edition, with the exception of the latter verses.

If these fall under the censure of a soul, whose Later life too much mixture with earth makes it unfit to judge of these high raptures and illuminations, let him know, that many holy and devout men have thought the soul of Prudentius 1 to be most refined, when, not many days before his death, "he charged it to present his God each morning and evening with a new and spiritual song;" justified by the example of King David and the good King Hezekiah, who, upon the renovation of his years paid his thankful vows to Almighty God in a royal hymn, which he concludes in these words; "The Lord was ready to save; therefore I will sing my songs to the stringed instruments all the days of my life in the Temple of my God,"

The latter part of his life may be said to be a continued study; for as he usually preached once a week, if not oftener, so after his Sermon he never gave his eyes rest, till he had chosen out a new Text, and that night cast his Sermon into a form, and his Text into divisions; and the next day betook himself to consult the Fathers, and so commit his meditations to his memory, which was excellent. But upon Saturday he usually gave himself and his mind

¹ Clemens Aurelius Prudentius, a Christian Poet, born in Spain, in the year 348. He was brought up to the Law, of which he became a Judge; but he was also a soldier, and enjoyed an office of rank in the Court of the Emperor Honorius. His verses were not written until he was advanced in years; and Gyraldus observes, melior omnino Christianus est quam Poeta,

His a rest from the weary burthen of his week's labours meditations, and usually spent that day in visitation of friends, or some other diversions of his thoughts; and would say, "that he gave both his body and mind that refreshment, that he might be enabled to do the work of the day following, not faintly, but with courage and

cheerfulness."

Nor was his age only so industrious, but in the most unsettled days of his youth, his bed was not able to detain him beyond the hour of four in the morning; and it was no common business that drew him out of his chamber till past ten; all which time was employed in study; though he took great liberty after it. And if this seem strange, it may gain a belief by the visible fruits of his labours; some of which remain as testimonies of what is here written: for he left the resultance of 1400 Authors, most of them abridged and analysed with his own hand: he left also six score of his Sermons, all written with his own hand: also an exact and laborious Treatise concerning self-murder, called Biathanatos; 1 wherein all the Laws violated by that act are diligently surveyed, and judiciously censured: a Treatise written in his younger days, which alone might

¹ The original Manuscript is now in the Bodleian Library at Oxford, having been presented to it in 1642, by Sir Edward Herbert, to whom Dr. Donne gave it with a dedicatory letter: it was published by the author's son in 1644. The account of Dr. Donne's arrangement of his Sermons, was not inserted until the second edition of his Life,

declare him then not only perfect in the Civil His Will and Canon Law, but in many other such studies and arguments, as enter not into the consideration of many that labour to be thought great

clerks, and pretend to know all things.

Nor were these only found in his study, but all businesses that passed of any public consequence, either in this or any of our neighbournations, he abbreviated either in Latin, or in the language of that nation, and kept them by him for useful memorials. So he did the copies of divers Letters and Cases of Conscience that had concerned his friends, with his observations and solutions of them; and divers other businesses of importance, all particularly and methodically

digested by himself.

He did prepare to leave the world before life left him; making his Will when no faculty of his soul was damped or made defective by pain or sickness, or he surprised by a sudden apprehension of death: but it was made with mature deliberation, expressing himself an impartial father, by making his children's portions equal: and a lover of his friends, whom he remembered with legacies fitly and discreetly chosen and bequeathed. I cannot forbear a nomination of some of them; for methinks they be persons that seem to challenge a recordation in this place; as namely, to his brother-in-law, Sir Thomas Grimes, he gave that striking clock, which he had long worn in his pocket; to his dear friend and executor, Dr. King,-late Bishop of Chichester-that Model of Gold of the Synod

His of Dort, with which the States presented him pictures at his last being at the Hague; and the two pictures of Padre Paolo and Fulgentio, men of

> 1 This famous national Convocation was made to examine into certain doctrines of Arminius, which were disputed in Holland. It met at Dort, Nov. 13th, 1618, and the States General allowed 100,000 francs for its expenses. The States General directed a gold medal to be struck in commemoration of the Synod. On one side is represented the Assembly of the Synod. with this inscription, "ASSERTA RELIGIONE." On the reverse, a mountain, on the summit of which is a temple, to which men are ascending along a very steep path. The four winds are blowing with great violence against the mountain. Above the temple is written the word JEHOVAH, in Hebrew characters, The inscription is "ERUNT UT MONS SION. CIODCXIX." These winds are intended to represent those who at that time much disturbed the

tranquillity of the church.

² Paul Sarpi, commonly called Father Paul, was born at Venice, Aug. 14th, 1552, and was a member of the Order of Servites. Although he is said to have been a pattern of humility, he was an excellent Divine, Mathematician, and Natural Philosopher; and to him are attributed several discoveries in Anatomy. Being made Procurator General of his Order, he resided at Rome, leaving his property in the hands of a person who abused his trust, and who, to avoid detection, advised Paolo to remain in Rome for the sake of promotion. His answer was, that he held the dignities of that Court in abomination; and the letter containing the passage being betrayed to the Pope, Paolo was regarded as a heretic. His exertions on behalf of Venice, caused him to be cited to Rome, and after the Pope and the Venetian States were reconciled, the defenders of the latter were marked as objects of vengeance, on which account, his life was attempted in 1607. His famous History

his acquaintance when he travelled Italy, and Other of great note in that nation for their remarkable relics learning. To his ancient friend Dr. Brook. that married him-Master of Trinity College in Cambridge, he gave the picture of the Blessed Virgin and Joseph.—To Dr. Winniff who succeeded him in the Deanery-he gave a picture called the Skeleton .- To the succeeding Dean. who was not then known, he gave many necessaries of worth, and useful for his house; and also several pictures and ornaments for the Chapel, with a desire that they might be registered, and remain as a legacy to his successors.-To the Earls of Dorset and Carlisle he gave several pictures; and so he did to many other friends; legacies, given rather to express his affection, than to make any addition to their estates: but unto the poor he was full of charity, and unto many others, who, by his constant and

of the Council of Trent was written in the seclusion to which he then retired, and he died Jan. 14th, 1622.

M. Fulgentio, was a Minorite, and the friend and Biographer of Father Paul, his Life of him was published in English, in 1651, 8vo. He was celebrated for the dignity and freedom with which he preached the pure Word of God; and Pope Paul V, said of his Discourses, "He has indeed some good Sermons, but bad ones withal: he stands too much upon Scripture, which is a book that if any man will keep close to, he will quite ruin the Catholic faith." Father Fulgentio had written in the Venetian controversy against the Pope, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favour, and even with festivity, but he was afterwards burned in the field of Flora,

His Will long continued bounty, might entitle themselves quoted to be his alms-people: for all these he made provision, and so largely, as, having then six children living, might to some appear more than proportionable to his estate. I forbear to mention any more, lest the Reader may think I trespass upon his patience: but I will beg his favour, to present him with the beginning and end of his Will.

> "In the name of the blessed and glorious Trinity, Amen. I John Donne, by the mercy of Christ Jesus, and by the calling of the Church of England, Priest, being at this time in good health and perfect understanding,-praised be God therefor-do hereby make my last Will and Testament in manner and form following.

> "First, I give my gracious God an entire sacrifice of body and soul, with my most humble thanks for that assurance which his blessed Spirit imprints in me now of the Salvation of the one, and the Resurrection of the other; and for that constant and cheerful resolution, which the same spirit hath established in me, to live and die in the Religion now professed in the Church of England. In expectation of that Resurrection, I desire my body may be buriedin the most private manner that may be-in that place of St. Paul's Church, London, that the now Residentiaries have at my request designed for that purpose, &c .- And this my last Will and Testament, made in the fear of God,whose mercy I humbly beg, and constantly rely upon in Jesus Christ-and in perfect love and

charity with all the world-whose pardon I ask, His from the lowest of my servants, to the highest charity of my superiors-written all with my own hand, and my name subscribed to every page, of which there are five in number.1

"Sealed December 13, 1630."

Nor was this blessed sacrifice of Charity expressed only at his death, but in his life also, by a cheerful and frequent visitation of any friend whose mind was dejected, or his fortune necessitous; he was inquisitive after the wants of prisoners, and redeemed many from prison, that lay for their fees or small debts: he was a continual giver to poor scholars, both of this and foreign nations. Besides what he gave with his own hand, he usually sent a servant, or a discreet and trusty friend, to distribute his charity to all the Prisons in London, at all the festival times of the year, especially at the Birth and Resurrection of our Saviour. He gave an hundred pounds at one time to an old friend, whom he had known live plentifully, and by a too liberal heart and carelessness became decayed in his estate; and when the receiving of it was denied, by the gentleman's saying, "He wanted not;"-for the reader may note, that as there be some spirits so generous as to labour to conceal and endure a sad poverty, rather than expose

¹ The commencement and conclusion of Dr. Donne's Will were not inserted until the second edition of his Life; as well as the account of his friend who had fallen into embarrassed circumstances.

His good themselves to those blushes that attend the conworks fession of it; so there be others, to whom Nature and Grace have afforded such sweet and compassionate souls, as to pity and prevent the distresses of mankind; -which I have mentioned because of Dr. Donne's reply, whose answer was; "I know you want not what will sustain nature ; for a little will do that; but my desire is, that you, who in the days of your plenty have cheered and raised the hearts of so many of your dejected friends, would now receive this from me, and use it as a cordial for the cheering of your own:" and upon these terms it was received. He was an happy reconciler of many differences in the families of his friends and kindred.—which he never undertook faintly: for such undertakings have usually faint effects -and they had such a faith in his judgment and impartiality, that he never advised them to anything in vain. He was, even to her death, a most dutiful son to his Mother, careful to provide for her supportation, of which she had been destitute, but that God raised him up to prevent her necessities; who having sucked in the religion of the Roman Church with the mother's milk, spent her estate in foreign countries, to enjoy a liberty in it, and died in his house but three months before him.

> And to the end it may appear how just a steward he was of his Lord and Master's revenue, I have thought fit to let the reader know. that after his entrance into his Deanery, as he numbered his years, he, at the foot of a private

account, to which God and his Angels were His only witnesses with him,—computed first his prayers revenue, then what was given to the poor, and other pious uses; and lastly, what rested for him and his; and having done that, he then blessed each year's poor remainder with a thankful prayer; which, for that they discover a more than common devotion, the Reader shall partake some of them in his own words:

So all is that remains this year—[1624-5]

Deo Opt. Max. benigno largitori, à me, et ab iis quibus hæc à me reservantur, Gloria et gratia in æternum. Amen.

TRANSLATED THUS.

To God all Good, all Great, the benevolent Bestower, by me and by them, for whom, by me, these sums are laid up, be glory and grace ascribed for ever. Amen.

So that this year, [1626] God hath blessed me and mine with:—

Multiplicatæ sunt super nos misericordiæ tuæ, Domine.

TRANSLATED THUS.

Thy mercies, Oh Lord! are multiplied upon us.

Da, Domine, ut quæ ex immensa bonitate tua nobis elargiri dignatus sis, in quorumcunque His manus devenerint, in tuam semper cedant gloriam. prayers Amen.

TRANSLATED THUS.

Grant, Oh Lord! that what out of thine infinite bounty Thou hast vouchsafed to lavish upon us, into whosoever hands it may devolve, may always be improved to thy glory. Amen.

In fine horum sex annorum manet:-[1628-9]

Quid habeo quod non accepi à Domino? Largitur etiam ut quæ largitus est sua iterum fiant, bono eorum usu; ut quemadmodum nec officiis hujus mundi, nec loci in quo me posuit dignitati, nec servis, nec egenis, in toto hujus anni curriculo mihi conscius sum me defuisse; ita et liberi, quibus quæ supersunt, supersunt, grato animo ea accipiant, et beneficum authorem recognoscant. Amen.

TRANSLATED THUS.

At the end of these six years remains:-

What have I, which I have not received from the Lord? He bestows, also, to the intent that what he hath bestowed may revert to Him by the proper use of it: that, as I have not consciously been wanting to myself during the whole course of the past year, either in discharging my secular duties, in retaining the dignity of my station, or in my conduct towards my servants and the poor,—so my children for

whom remains whatever is remaining, may re- A letter ceive it with gratitude, and acknowledge the beneficent Giver. Amen.

But I return from my long digression.

We left the Author sick in Essex, where he was forced to spend much of that Winter, by reason of his disability to remove from that place; and having never, for almost twenty years, omitted his personal attendance on his Majesty in that month, in which he was to attend and preach to him; nor having ever been left out of the roll and number of Lent Preachers, and there being then—in January, 1630,1—a report brought to London, or raised there, that Dr. Donne was dead; that report gave him occasion to write the following letter to a dear friend:

" SIR,

"This advantage you and my other friends have by my frequent fevers, that I am so much the oftener at the gates of Heaven; and this advantage by the solitude and close imprisonment that they reduce me to after, that I am so much the oftener at my prayers, in which I shall never leave out your happiness; and I doubt not, among his other blessings, God will add some one to you for my prayers. A man would almost be content to die,—if there were no other benefit in death,—to hear of so much sorrow, and so much good testimony from good

^{1 1631,} modern style.

A letter men, as I,-God be blessed for it-did upon the report of my death: yet I perceive it went not through all; for one writ to me, that some, -and he said of my friends,-conceived I was not so ill as I pretended, but withdrew myself to live at ease, discharged of preaching. an unfriendly, and, God knows, an ill-grounded interpretation; for I have always been sorrier when I could not preach, than any could be they could not hear me. It hath been my desire, and God may be pleased to grant it, that I might die in the pulpit; if not that, yet that I might take my death in the pulpit; that is, die the sooner by occasion of those labours. Sir, I hope to see you presently after Candlemas; about which time will fall my Lent Sermon at Court, except my Lord Chamberlain believe me to be dead, and so leave me out of the roll: but as long as I live, and am not speechless, I would not willingly decline that service. I have better leisure to write, than you to read; yet I would not willingly oppress you with too much letter. bless you and your son, as I wish to

Your poor friend, and Servant In Christ Jesus.

J. DONNE."

Before that month ended, he was appointed to preach upon his old constant day, the first Friday in Lent: he had notice of it, and had in his sickness so prepared for that employment, that as he had long thirsted for it, so he resolved

his weakness should not hinder his journey; he His last came therefore to London some few days before sermon his appointed day of preaching. At his coming thither, many of his friends-who with sorrow saw his sickness had left him but so much flesh as did only cover his bones-doubted his strength to perform that task, and did therefore dissuade him from undertaking it, assuring him however, it was like to shorten his life: but he passionately denied their requests, saving "he would not doubt that that God, who in so many weaknesses had assisted him with an unexpected strength. would now withdraw it in his last employment; professing an holy ambition to perform that sacred work." And when, to the amazement of some beholders, he appeared in the pulpit, many of them thought he presented himself not to preach mortification by a living voice, but mortality by a decayed body, and a dying face. And doubtless many did secretly ask that question in Ezekiel [Chap. xxxvii. 3]: "Do these bones live? or, can that soul organize that tongue, to speak so long time as the sand in that glass will move towards its centre, and measure out an hour of this dying man's unspent life? Doubtless it cannot." And yet, after some faint pauses in his zealous prayer, his strong desires enabled his weak body to discharge his memory of his preconceived meditations, which were of dying; the Text being, "To God the Lord belong the issues from death," many that then saw his tears, and heard his faint and hollow voice, professing they

"Why thought the Text prophetically chosen, and that are you Dr. Donne had preached his own Funeral sad?" Sermon.1

> Being full of joy that God, had enabled him to perform this desired duty, he hastened to his house; out of which he never moved, till, like St. Stephen, "he was carried by devout men to

his grave."

The next day after his Sermon, his strength being much wasted, and his spirits so spent as indisposed him to business or to talk, a friend that had often been a witness of his free and facetious discourse asked him, "Why are you sad?" To whom he replied, with a countenance so full of cheerful gravity, as gave testimony of an inward tranquillity of mind, and of a soul willing to take a farewell of this world; and said.

"I am not sad; but most of the night past I have entertained myself with many thoughts of several friends that have left me here, and are gone to that place from which they shall not return; and that within a few days I also shall go hence, and be no more seen. And my preparation for this change is become my nightly meditation upon my bed, which my infirmities have now made restless to me. But at this present time, I was in a serious contemplation

¹ This discourse was printed at London in 1633, in 4to., under the quaint title of "Death's Duel, or a Consolation to the Soule against the Dying Life and Living Death of the Body." The text is from Ps. Ixviii. 20. It is the last discourse in the third volume of Dr. Donne's Sermons,

of the providence and goodness of God to me; The reply to me, who am less than the least of his mercies: and looking back upon my life past, I now plainly see it was his hand that prevented me from all temporal employment; and that it was his will I should never settle nor thrive till I entered into the Ministry; in which I have now lived almost twenty years—I hope to his glory, and by which, I most humbly thank him, I have been enabled to requite most of those friends which shewed me kindness when my fortune was very low, as God knows it was: and, -as it hath occasioned the expression of my gratitude— I thank God most of them have stood in need of my requital. I have lived to be useful and comfortable to my good Father-in-law, Sir George More, whose patience God hath been pleased to exercise with many temporal crosses; I have maintained my own Mother, whom it hath pleased God, after a plentiful fortune in her younger days, to bring to great decay in her very old age. I have quieted the consciences of many, that have groaned under the burthen of a wounded spirit, whose prayers I hope are available for me. I cannot plead innocency of life, especially of my youth; but I am to be judged by a merciful God, who is not willing to see what I have done amiss. And though of myself I have nothing to present to him but sins and misery, yet I know he looks not upon me now as I am of myself, but as I am in my Saviour, and hath given me, even at this present time, some testimonies by his Holy Spirit, that

Desire I am of the number of his Elect: I am therefor death fore full of inexpressible joy, and shall die in

peace."

I must here look so far back, as to tell the Reader that at his first return out of Essex, to preach his last Sermon, his old friend and Physician, Dr. Fox-a man of great worthcame to him to consult his health; and that after a sight of him, and some queries concerning his distempers, he told him, "That by cordials, and drinking milk twenty days together, there was a probability of his restoration to health;" but he passionately denied to drink it. Nevertheless, Dr. Fox, who loved him most entirely, wearied him with solicitations, till he yielded to take it for ten days; at the end of which time he told Dr. Fox, "He had drunk it more to satisfy him, than to recover his health; and that he would not drink it ten days longer, upon the best moral assurance of having twenty years added to his life; for he loved it not; and was so far from fearing Death, which to others is the King of Terrors, that he longed for the day of his dissolution."

It is observed, that a desire of glory or commendation is rooted in the very nature of man; and that those of the severest and most mortified lives, though they may become so humble as to banish self-flattery, and such weeds as naturally grow there; yet they have not been able to kill this desire of glory, but that like our radical heat, it will both live and die with us; and many think it should do so; and we want not sacred examples to justify the desire of having His our memory to outlive our lives; which I men- monution, because Dr. Donne, by the persuasion of ment Dr. Fox, easily yielded at this very time to have a monument made for him; but Dr. Fox undertook not to persuade him how, or what monument it should be; that was left to Dr. Donne himself.

A monument being resolved upon, Dr. Donne sent for a Carver to make for him in wood the figure of an Urn, giving him directions for the compass and height of it; and to bring with it a board, of the just height of his body. "These being got, then without delay a choice Painter was got to be in readiness to draw his picture, which was taken as followeth. Several charcoal fires being first made in his large study, he brought with him into that place his windingsheet in his hand, and having put off all his clothes, had this sheet put on him, and so tied with knots at his head and feet, and his hands so placed as dead bodies are usually fitted, to be shrowded and put into their coffin, or grave. Upon this Urn he thus stood, with his eyes shut, and with so much of the sheet turned aside as might shew his lean, pale, and death-like face, which was purposely turned towards the East, from whence he expected the second coming of his and our Saviour Jesus." In this posture he was drawn at his just height; and when the picture was fully finished, he caused it to be set by his bed-side, where it continued and became his hourly object till his death, and His was then given to his dearest friend and exeepitaph cutor Dr. Henry King, then chief Residentiary of St. Paul's, who caused him to be thus carved in one entire piece of white marble, as it now stands in that Church; and by Dr. Donne's own appointment, these words were to be affixed to it as an epitaph:

JOHANNES DONNE.

SAC. THEOL. PROFESS.

POST VARIA STVDIA, QVIBUS AB ANNIS
TENERRIMIS FIDELITER, NEC INFELICITER
INCVBVIT;

INSTINCTY ET IMPULSV SP. SANCTI, MONITY
ET HORTATY

REGIS JACOBI, ORDINES SACROS AMPLEXVS,
ANNO SUI JESV, MDCXIV. ET SVÆ ÆTATIS XLII.

DECANATV HVJVS ECCLESIÆ INDVTVS,

XXVII. NOVEMBRIS, MDCXXI.

EXVIVS MORTE VLTIMO DIE MARTII, MDCXXXI.
HIC LICET IN OCCIDVO CINERE, ASPICIT EVM
CVJVS NOMEN EST ORIENS.

¹ In the account-book of Nicholas Stone, are contained several particulars concerning Dr. Donne's monument. "In 1631," observes he, "I made a tombe for Dr. Donne and sette it up in St. Paul's London, for the which I was payed by Dr. Mount-ford the sum of 120l. I took 60l. in plate, in part of payment." Another entry refers to a workman employed by Stone upon the same effigy. "1631, Humphrey Mayor finisht the statue for Dr. Donne's monument, 8l." The figure was erected within the choir in the south aisle, against the south-east pier of the central tower of St. Paul's; and it stood in a

And now having brought him through the Portraits many labyrinths and perplexities of a various of Donne life, even to the gates of death and the grave; my desire is, he may rest, till I have told my Reader that I have seen many pictures of him, in several habits, and at several ages, and in several postures: and I now mention this, because I have seen one picture of him, drawn by a curious hand, at his age of eighteen, with his sword, and what other adornments might then suit with the present fashions of youth and the giddy gaieties of that age; and his Motto then was—

How much shall I be changed, Before I am changed!¹

niche of black marble, which was surmounted by a square tablet, hung with garlands of fruit and leaves, having over it the arms of the Deanery, impaling Donne.

This was saved from the great fire, and is now preserved in the crypt under the present cathedral.

^{1 &}quot;Antes muerto que mudado." These words are supposed by a Spanish author to have been originally written on the sand by a lady promising fidelity to her lover. The following lines were composed by Mr. Izaak Walton, and inscribed under the print taken from this picture, and prefixed to an edition of Dr. Donne's Poems in 1639.

[&]quot;This was for youth, strength, mirth, and wit, that time

Most count their golden age, but t'was not thine. Thine was thy later years, so much refin'd From youth's dross, mirth and wit, as thy pure mind

Mortal And if that young, and his now dying picture changes were at this time set together, every beholder might say, Lord! how much is Dr. Donne already changed, before he is changed! And the view of them might give my Reader occasion to ask himself with some amazement. "Lord! how much may I also, that am now in health, be changed before I am changed; before this vile, this changeable body shall put off mortality!" and therefore to prepare for it. -But this is not writ so much for my Reader's memento, as to tell him, that Dr. Donne would often in his private discourses, and often publicly in his Sermons, mention the many changes both of his body and mind; especially of his mind from a vertiginous giddiness; and would as often say, "His great and most blessed change was from a temporal to a spiritual employment;" in which he was so happy, that he accounted the former part of his life to be lost; and the beginning of it to be, from his first entering into Sacred Orders, and serving his most merciful God at his altar.1

Upon Monday, after the drawing this picture,

Thought (like the angels) nothing but the praise Of thy Creator, in those last, best days, Witness this book, thy emblem, which begins With love, but ends in sighs and tears for sins."

¹ The whole of the passage, from the words, "I must here look back," down to "at his altar," were not inserted until the second edition of Donne's Life, nor was the paragraph containing the Epitaph: and several less important variations in the text occur between that place and the end.

he took his last leave of his beloved study; Waiting and, being sensible of his hourly decay, retired for death himself to his bed-chamber; and that week sent at several times for many of his most considerable friends, with whom he took a solemn and deliberate farewell, commending to their consideration some sentences useful for the regulation of their lives; and then dismissed them, as good Jacob did his sons, with a spiritual benediction. The Sunday following, he appointed his servants, that if there were any business yet undone, that concerned him or themselves, it should be prepared against Saturday next; for after that day he would not mix his thoughts with any thing that concerned this world; nor ever did; but, as Job, so he "waited for the appointed day of his dissolution."

And now he was so happy as to have nothing to do but to die, to do which, he stood in need of no longer time; for he had studied it long, and to so happy a perfection, that in a former sickness he called God to witness [in his Book of Devotions written then], "He was that minute ready to deliver his soul into his hands, if that minute God would determine his dissolution." In that sickness he begged of God the constancy to be preserved in that estate for ever; and his patient expectation to have his immortal soul disrobed from her garment of mortality, makes me confident, that he now had a modest assurance that his prayers were then heard, and his petition granted. He

Death lay fifteen days earnestly expecting his hourly and burial change; and in the last hour of his last day, as his body melted away, and vapoured into spirit, his soul having, I verily believe, some revelation of the beatifical vision, he said, "I were miserable if I might not die;" and after those words, closed many periods of his faint breath by saving often, "Thy kingdom come, thy will be done." His speech, which had long been his ready and faithful servant, left him not till the last minute of his life, and then forsook him, not to serve another master-for who speaks like him, -but died before him; for that it was then become useless to him, that now conversed with God on Earth, as Angels are said to do in Heaven, only by thoughts and looks. Being speechless, and seeing Heaven by that illumination by which he saw it, he did, as St. Stephen, "look stedfastly into it, till he saw the Son of Man standing at the right hand of God his Father;" and being satisfied with this blessed sight, as his soul ascended, and his last breath departed from him, he closed his own eyes, and then disposed his hands and body into such a posture, as required not the least alteration by those that came to shroud him.

> Thus variable, thus virtuous was the life: thus excellent, thus exemplary was the death of this memorable man.

> He was buried in that place of St. Paul's Church, which he had appointed for that use some years before his death; and by which he

passed daily to pay his public devotions to Another Almighty God—who was then served twice a day by a public form of prayer and praises in that place:—but he was not buried privately, though he desired it; for, beside an unnumbered number of others, many persons of Nobility, and of eminence for Learning, who did love and honour him in his life, did shew it at his death, by a voluntary and sad attendance of his body to the grave, where nothing was so remarkable as a public sorrow.

To which place of his burial some mournful friends repaired, and, as Alexander the Great did to the grave of the famous Achilles, so they strewed his with an abundance of curious and costly flowers; which course, they,—who were never yet known,—continued morning and evening for many days, not ceasing, till the stones, that were taken up in that Church, to give his body admission into the cold earth—now his bed of rest,—were again by the Mason's art so levelled and firmed as they had been formerly, and his place of burial undistinguishable to common view.

The next day after his burial, some unknown friend, some one of the many lovers and admirers of his Virtue and Learning, writ this Epitaph with a coal on the wall over his grave:—

Reader! I am to let thee know, Donne's Body only lies below; For, could the grave his Soul comprise, Earth would be richer than the Skies!

Would be Holler man and

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Nor was this all the honour done to his

monu- reverend ashes; for, as there be some persons ment that will not receive a reward for that for which God accounts himself a debtor; persons that dare trust God with their charity, and without a witness; so there was by some grateful unknown friend, that thought Dr. Donne's memory ought to be perpetuated, an hundred marks sent to his faithful friends [Dr. King and Dr. Montford and Executors, towards the making of his Monument. It was not for many years known by whom; but, after the death of Dr. Fox, it was known that it was he that sent it: and he lived to see as lively a representation of his dead friend, as marble can express: a statue indeed so like Dr. Donne, that-as his friend Sir Henry Wotton hath expressed himself,-"It seems to breathe faintly, and posterity shall look upon it as a kind of artificial miracle."

He was of stature moderately tall; of a straight and equally-proportioned body, to which all his words and actions gave an unexpressible

addition of comeliness.

The melancholy and pleasant humour were in him so contempered, that each gave advantage to the other, and made his company one of the delights of mankind.

His fancy was unimitably high, equalled only by his great wit; both being made useful by a

commanding judgment.

His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself.

His melting eye shewed that he had a soft Character heart, full of noble compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others.

He did much contemplate—especially after he entered into his sacred calling—the Mercies of Almighty God, the Immortality of the Soul, and the Joys of Heaven: and would often say in a kind of sacred ecstacy,—"Blessed be God that he is God, only and divinely like himself."

He was by nature highly passionate, but more apt to reluct at the excesses of it. A great lover of the offices of humanity, and of so merciful a spirit, that he never beheld the miseries of mankind without pity and relief.

He was earnest and unwearied in the search of knowledge, with which his vigorous soul is now satisfied, and employed in a continual praise of that God that first breathed it into his active body: that body, which once was a Temple of the Holy Ghost, and is now become a small quantity of Christian dust:—

But I shall see it re-animated.

I. W.

Feb. 15, 1639.

Corbet's epitaph

AN EPITAPH,

WRITTEN BY

DOCTOR CORBET, LATE BISHOP OF OXFORD,

ON HIS FRIEND DR. DONNE.

He that would write an Epitaph for thee,
And write it well, must first begin to be
Such as thou wert; for none can truly know
Thy life and worth, but he that hath liv'd so:
He must have Wit to spare, and to hurl down,
Enough to keep the gallants of the town.
He must have Learning plenty; both the Laws,
Civil and common, to judge any cause.
Divinity, great store, above the rest,
Not of the last edition, but the best.
He must have Language, Travel, all the Arts,
Judgment to use, or else he wants thy parts.
He must have friends the highest, able to do,
Such as Mecænas and Augustus too.

¹ Dr. Richard Corbet, an eminent Divine and Poet, born at Ewell in Surrey, and educated at Westminster, whence he removed to Christ Church College, Oxford, in 1597-98. Upon entering into Holy Orders, he was made Chaplain in Ordinary to King James I.; and in July 1630, he was consecrated Bishop of Oxford. In April 1632, he was translated to the See of Norwich, and he died July 28th, 1635. He was, according to Aubrey, a very convivial man, and in his younger years, one of the most celebrated wits of the University, and his volume of Poems is both a rare and meritorious production.

He must have such a sickness, such a death, Or else his vain descriptions come beneath. He that would write an Epitaph for thee, Should first be dead;—let it alone for me. King's elegy

TO THE MEMORY OF

MY EVER-DESIRED FRIEND DOCTOR DONNE.

AN ELEGY

BY H. KING, LATE BISHOP OF CHICHESTER.

To have liv'd eminent, in a degree Beyond our loftiest thoughts, that is, like Thee; Or t'have had too much merit is not safe, For such excesses find no epitaph.

At common graves we have poetic eyes Can melt themselves in easy elegies; Each quill can drop his tributary verse, And pin it, like the hatchments, to the hearse; But at thine, poem or inscription-Rich soul of wit and language—we have none. Indeed a silence does that tomb befit. Where is no herald left to blazon it. Widow'd Invention justly doth forbear To come abroad, knowing thou art not there: Late her great patron, whose prerogative Maintain'd and cloth'd her so, as none alive Must now presume to keep her at thy rate, Tho' he the Indies for her dower estate. Or else, that awful fire which once did burn In thy clear brain, now fallen into thy urn,

King's Lives there, to fright rude empirics from thence, elegy Which might profane thee by their ignorance.

Whoever writes of thee, and in a style
Unworthy such a theme, does but revile
Thy precious dust, and wakes a learned spirit,
Which may revenge his rapes upon thy merit:
For, all a low-pitch'd fancy can devise
Will prove at best but hallow'd injuries.

Thou like the dying swan didst lately sing, Thy mournful dirge in audience of the King; When pale looks and faint accents of thy breath.

Presented so to life that piece of death,
That it was fear'd and prophesy'd by all
Thou thither cam'st to preach thy funeral.
Oh! had'st thou in an elegiac knell
Rung out unto the world thine own farewell,
And in thy high victorious numbers beat
The solemn measures of thy griev'd retreat,
Thou might'st the Poet's service now have miss'd
As well as then thou didst prevent the Priest;
And never to the world beholden be,
So much as for an epitaph for thee.

I do not like the office; nor is't fit
Thou, who didst lend our age such sums of wit,
Should'st now re-borrow from her bankrupt
mine

That ore to bury thee which first was thine: Rather still leave us in thy debt; and know, Exalted soul, more glory 'tis to owe Thy memory what we can never pay, Than with embased coin those rites defray. Commit we then Thee to Thyself, nor blame Walton's Our drooping loves, that thus to thine own fame elegy Leave Thee executor, since but thine own No pen could do thee justice, nor bays crown Thy vast deserts; save that we nothing can Depute, to be thy ashes' guardian.

So Jewellers no art or metal trust, To form the diamond, but the diamond's dust. H. K.

AN ELEGY ON DR. DONNE, BY IZAAK WALTON.

Our Donne is dead! and we may sighing say, We had that man, where language choose to stay, And shew her utmost power. I would not praise That, and his great wit, which in our vain days Make others proud; but as these serv'd to unlock That cabinet his mind, where such a stock Of knowledge was repos'd, that I lament Our just and general cause of discontent.

And I rejoice I am not so severe, But as I write a line, to weep a tear For his decease; such sad extremities Can make such men as I write elegies.

And wonder not; for when so great a loss Falls on a nation, and they slight the cross, God hath rais'd Prophets to awaken them From their dull lethargy; witness my pen, Not us'd to upbraid the world, though now it must Freely and boldly, for the cause is just.

Walton's elegy

Dull age! Oh, I would spare thee, but thou'rt worse:

Thou art not only dull, but hast a curse
Of black ingratitude; if not, couldst thou
Part with this matchless man, and make no

For thee and thine successively to pay Some sad remembrance to his dying day?

Did his youth scatter Poetry, wherein Lay Love's Philosophy? was every sin Pictur'd in his sharp Satires, made so foul, That some have fear'd sin's shapes, and kept their

Safer by reading verse? Did he give days
Past marble monuments, to those whose praise
He would perpetuate? Did he—I fear
Envy will doubt—these at his twentieth year?

But, more matur'd, did his rich soul conceive And in harmonious holy numbers weave A Crown of Sacred Sonnets,¹ fit t'adorn A dying martyr's brow, or to be worn On that blest head of Mary Magdalen, After she wip'd Christ's feet, but not till then;

^{1 &}quot;La Corona," a poem, written by Dr. Donne, and consisting of seven holy sonnets, the first line of each sonnet beginning with the last line of the preceding one, the poem beginning and ending with the same line, namely

[&]quot;Deigne at my hands this crown of prayer and praise."

The subjects are—Annunciation—Nativitie—Templecrucifying—Resurrection—Ascension,

Walton's elegy

Did he—fit for such penitents as she
And he to use—leave us a Litany,¹
Which all devout men love, and doubtless shall,
As times grow better, grow more classical?
Did he write Hymns, for piety and wit,
Equal to those great grave Prudentius writ?
Spake he all Languages? Knew he all Laws?
The grounds and use of Physic; but, because
'Twas mercenary, wav'd it? went to see
That happy place of Christ's nativity?
Did he return and preach him? preach him so,
As since St. Paul none ever did? they know—
Those happy souls that heard him—know this
truth.

Did he confirm thy ag'd? convert thy youth? Did he these wonders? and is his dear loss Mourn'd by so few? few for so great a cross.

But sure the silent are ambitious all To be close mourners of his funeral. If not, in common pity they forbear By repetitions to renew our care:

A poem so called, written by Dr. Donne, who, in a letter to his friend, Sir Henry Goodyere, gives this account of it. "Since my imprisonment in my bed I have made a meditation in verse, which I call a Litany. The word, you know, imports no other than supplication; but all churches have one form of supplication by that name. Amongst ancient annals, I mean some 800 years, I have met two Litanies in Latin verse, which gave me not the reason of my meditations; for in good faith I thought not upon them, but they give me a defence, if any man to a Layman and a Private impute it as a fault to take such divine and publique names to his own little thoughts. (Letter, &c., p. 32.)

Donne's IV. "JUVENILIA, or certaine Paradoxes and works Problems." London, 1633, 4to.

V. "POEMS by J. D. with ELEGIES on the AUTHOR'S DEATH."—1633, 4to. The same in 1635, 8vo or 16mo; and again in 1639, 1649, 1650, and 1654. The last edition contains a dedication to Lord Craven, by Dr. John Donne, the son, and a copy of verses to Dr. Donne, by B. Jon. i.e. Ben Jonson. Prefixed to the volume is a print of the Author with eight verses under it, by Izaak Walton, There is another edition of the poems in 1669, 8vo.

VI. "LXXX SERMONS," 1640, fol. with a print of the Author, zt. 42, M. Merian, jun. sc. With a Dedication to King Charles, and Izaak Walton's Life of Dr. Donne.

VII. "L SERMONS; the Second Volume," 1649, fol.—This volume contains two dedications; the first "To Basil, Earl of Denby;" and the second "To Bolstred Whitlock, Richard Keeble, and John Leile, Lords Commissioners of the Great Seale."

VIII. "XXVI SERMONS; the Third Volume," 1661.—With a dedication "To King Charles II."

Many of the sermons in the preceding volumes were printed separately at different times.

1X. "LETTERS to several Persons of Honour. Published by John Donne, Doctor of the Civill Law." London, 1654, 4to; and dedicated by him "To the motor virtuous and excellent Lady Mris. Bridget Dunch."

X. "ESSAYS in DIVINITY, &c. being several Disquisitions interwoven with Meditations and Prayers." 1651, 12mo. Written by him before he went into holy orders.

XI. "PARADOXES, PROBLEMS, ESSAYS, CHARACTERS, &c. To which is added, a Book

of Epigrams, written in Latin by the same Author, Donne's translated into English by J. Mayne, D.D. As also works Ignatius his Conclave, a Satyr, translated out of the original Copy written in Latin by the same Author; found lately amongst his own Papers." London, 1652, 12mo.

Several parts of this volume were printed before under different titles. The Epigrams are said to be almost wholly spurious.

Of the tract "Ignatius his Conclave," it must be observed, that it was originally written in Latin with this title: "Conclave Ignatii, sive ejus in nuperis inferni comitiis Inthronisatio: ubi varia de Jesuitarum indole, de novo inferno creando, de ecclesiã lunatica instituenda per Satyram congesta sunt. Accessit et Apologia pro Jesuitis."

This little volume is printed without the name of the author or printer, and without any intimation of time or place. It contains many severe and ironical invectives against Ignatius Loyola, who founded the order of the Jesuits in 1540.

ΧΙΙ. " ΒΙΑΘΑΝΑΤΟΣ. A Declaration of that Paradoxe or Thesis, that Self-homicide is not so naturally Sin, that it may never be otherwise. Wherein the Nature and Extent of all those Lawes, which seem to be violated by this Act, are diligently surveyed." London, printed by John Dawson. 4to.

This work was published by the author's son, with a dedication to the Lord Philip Herbert, dated from his House in Covent-Garden, 28; no mention is made of month or year here or in the title-page. At the end of the book we find "20 Sept. 1644, imprimatur Jo. Rushworth."

Another edition of the Biathanotos appeared in

A Satirical Poem, called "A Scourge for Paper Persecutors, by I.D. 1625," has been attributed to Dr. Donne. It was written by John Davies of Hereford, and is printed in his "Scourge of Folly," 8vo, which

Donne's is not inserted by Wood among the works of Davies.
works See "Wood's Ath. Ox." Vol. 1, col. 444.

Dr. Donne is esteemed the author of a Latin Epitaph, inscribed on a monument erected in the church of Hausted in Suffolk, to the memory of Mrs. Elizabeth Drury, eldest daughter of Sir Robert Drury, Knight, who died in 1610, in the 15th year of her age. She was the heiress of an immense fortune, and is said to have been destined for the consort of Henry Prince of Wales. The Lines by Dr. Donne, inserted in "the Spectator," No. 41, and affirmed to allude to his mistress, were really written on this lady, the innocent and lovely daughter of his friend. Tradition reports that she died of a box on the ear, which her father gave her. This conceit rose probably from her being represented on her monument as reclining her head on one hand; just as the story of Lord Russell's daughter dying of a prick of her finger, took its origin from her statue in Westminster Abbey, which represents her as holding down her finger, and pointing to a Death's head at her feet.

In the same church of Hausted, is another monument, with an inscription, supposed to be written by Dr. Donne, commemorating both Sir William Drury, (who, in 1589, was killed in a duel, in France, by Sir John Borough, Knight,) and Sir Robert Drury, Knight, his son, who died in 1615. See "Hist. and Antiq. of Hausted," p. 143.

"A Copy of Verses, by Dr. Donne," is prefixed to Captain Smith's "History of Virginia, 1626." Fol.

THE LIFE

OF

SIR HENRY WOTTON, KNIGHT,

LATE PROVOST OF ETON COLLEGE.

" He did the utmost bounds of knowledge find,

And found them not so large as was his mind."

—Cowley.

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THE LIFE

OF

SIR HENRY WOTTON

SIR HENRY WOTTON—whose life I Birthnow intend to write-was born in the year place of our Redemption 1568, in Bocton-Hall,commonly called Bocton, or Boughton-Place, or Palace, -in the Parish of Bocton Malherbe.1 in the fruitful country of Kent. Bocton-Hall being an ancient and goodly structure, beautifying and being beautified by the Parish Church of Bocton Malherbe adjoining unto it, and both seated within a fair Park of the Wottons, on

A parish situate five miles westward from Charing, and about a mile and a half south of Lenham, almost in the very centre of the county. The present state of this once princely mansion is extremely ruinous. but some fragments of its former splendour are yet remaining in the fine oaken staircase, and in the first story of the house, where there is an immense apartment with carved wainscot walls coloured in partitions, having a ceiling also divided into panels, and painted in water-colours. This part of the building is now [1825] inhabited by a farmer, but much of its ancient character is lost by the principal front being modernised, the large apartments divided, and the

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Bough- the brow of such a hill, as gives the advantage ton of a large prospect, and of equal pleasure to all beholders.

But this House and Church are not remarkable for any thing so much, as for that the memorable Family of the Wottons have so long inhabited the one, and now lie buried in the other, as appears by their many monuments in that Church: the Wottons being a family that hath brought forth divers persons eminent for wisdom and valour; whose heroic acts, and noble employments, both in England and in foreign parts, have adorned themselves and this nation; which they have served abroad faithfully, in the discharge of their great trust, and prudently in their negociations with several Princes; and also served at home with much honour and justice, in their wise managing a great part of the public affairs thereof, in the various times both of war and peace.

But lest I should be thought by any, that may incline either to deny or doubt this truth, not to have observed moderation in the commendation of this Family; and also for that I

arched doorways, bay-windows, &c., being blocked up; though a very fine specimen of the latter, formed of octangular panes, is yet perfect. Several dates cut in stone, principally of the sixteenth century, are still remaining on the ruins. The Church of Bocton Malherbe, dedicated to St. Nicholas, stands nearly in the centre of the Parish; on the eastern side of the Hall; and within the rude dwarf wall of flints which surrounds the building of Bocton Place. [Bocton Malherbe is now called Boughton Malherbe,]

believe the merits and memory of such persons The ought to be thankfully recorded, I shall offer to Wotton the consideration of every Reader, out of the testimony of their Pedigree and our Chronicles, a part—and but a part—of that just commendation which might be from thence enlarged, and shall then leave the indifferent Reader to judge whether my error be an excess or defect of commendations.1

Sir Robert Wotton, of Bocton Malherbe, Knight, was born about the year of Christ 1460: he, living in the reign of King Edward the Fourth, was by him trusted to be Lieutenant of Guisnes, to be Knight Porter, and Comptroller of Calais, where he died, and lies honourably buried.

Sir Edward Wotton, of Bocton Malherbe. Knight,—son and heir of the said Sir Robert was born in the year of Christ 1480, in the reign of King Henry the Seventh; he was made Treasurer of Calais, and of the Privy Council to King Henry the Eighth, who offered him to be Lord Chancellor of England: but, saith Holinshed [in his Chronicle], out of a virtuous modesty, he refused it.

Thomas Wotton, of Bocton Malherbe, Esquire, son and heir of the said Sir Edward,

1 Holinshed informs us that the family of the Wottons was very ancient, and that "Some persons of that surname for their singularities of wit and learning, for their honour and government in and of the realm, about the prince and elsewhere, at home and abroad, deserve such commendation, that they merit niveo signari lapillo."

of Kent.

Thomas and the father of our Sir Henry, that occasions Wotton this relation, was born in the year of Christ 1521. He was a gentleman excellently educated, and studious in all the Liberal Arts: in the knowledge whereof he attained unto a great perfection; who, though he had-besides those abilities, a very noble and plentiful estate, and the ancient interest of his predecessors-many invitations from Queen Elizabeth to change his country recreations and retirement for a Court. offering him a Knighthood, -she was then with him at his Bocton Hall-and that to be but as an earnest of some more honourable and more profitable employment under her; yet he humbly refused both, being "a man of great modesty, of a most plain and single heart, of an ancient freedom, and integrity of mind." A commendation which Sir Henry Wotton took occasion often to remember with great gladness, and thankfully to boast himself the son of such a father; from whom indeed he derived that noble ingenuity that was always practised by himself, and which he ever both commended and cherished in others. This Thomas was also remarkable for hospitality, a great lover and much beloved of his country; to which may

justly be added, that he was a cherisher of learning, as appears by that excellent Antiquary Mr. William Lambarde, in his Perambulation

¹ William Lambarde, an eminent Lawyer and Antiquary, was the son of an Alderman of London, and was born Oct. 18th, 1536. In 1556, he entered

This Thomas had four sons, Sir Edward, Sir His sons

James, Sir John, and Sir Henry.

Sir Edward was knighted by Queen Elizabeth, and made Comptroller of Her Majesty's Household. "He was," saith Camden, "a man remarkable for many and great employments in the State, during her reign, and sent several times Ambassador into foreign nations. After her death, he was by King James made Comptroller of his Household, and called to be of his Privy Council, and by him advanced to be Lord Wotton, Baron of Merley in Kent, and made Lord Lieutenant of that County."

Sir James, the second son, may be numbered among the martial men of his age, who was, in the thirty-eighth of Queen Elizabeth's reign—with Robert, Earl of Sussex, Count Lodowick of Nassau, Don Christophoro, son of Antonio, King of Portugal, and divers other gentlemen of nobleness and valour—knighted in the field near Cadiz in Spain, after they had gotten great

Lincoln's Inn, and studied the law under Lawrence Nowell, brother to the Dean of St. Paul's. In 1597, he was made Keeper of the Rolls by Chancellor Egerton; and in 1600, Queen Elizabeth appointed him to be Keeper of the Records in the Tower. He died Aug. 19th, 1601, and his principal works are a collection and Latin Translation of the Saxon Laws, a Discourse of the English Courts of Justice, another on the Office of Justices, and the Perambulation of Kent. From a letter to his friend Thomas Wotton it appears that he had intended to publish a general account of Great Britain in the plan of the Perambulation of Kent, and that he abandoned the project on learning that Camden was similarly employed.

Sir honour and riches, besides a notable retaliation

Nicholas of injuries, by taking that town.

Sir John, being a gentleman excellently accomplished, both by learning and travel, was knighted by Queen Elizabeth, and by her looked upon with more than ordinary favour, and with intentions of preferment; but death in his younger years put a period to his growing hopes.

Of Sir Henry my following discourse shall

give an account.

The descent of these fore-named Wottons was all in a direct line, and most of them and their actions in the memory of those with whom we have conversed; but if I had looked so far back as to Sir Nicholas Wotton, who lived in the reign of King Richard the Second, or before him upon divers others of great note in their several ages, I might by some be thought tedious; and yet others may more justly think me negligent, if I omit to mention Nicholas Wotton, the fourth son of Sir Robert, whom I first named.

This Nicholas Wotton was Doctor of Law, and sometime Dean both of York and Canterbury; a man whom God did not only bless with a long life, but with great abilities of mind, and an inclination to employ them in the service of his country, as is testified by his several employments [Camden in his Britannia], having been sent nines times Ambassador unto foreign Princes; and by his being a Privy Councellor to King Henry the Eighth, to Edward the Sixth, to Queen Mary, and Queen Elizabeth, who also, after he had been, during the wars

between England, Scotland, and France, three Sir several times—and not unsuccessfully—employed Henry in Committees for settling of Peace betwixt this and those Kingdoms, "died," saith learned Camden, "full of commendations for wisdom and piety." He was also, by the Will of King Henry the Eighth, made one of his Executors, and Chief Secretary of State to his son, that pious Prince, Edward the Sixth. Concerning which Nicholas Wotton I shall say but this little more: that he refused—being offered it by Oueen Elizabeth—to be Archbishop of Canterbury [Holinshed],—and that he died not rich, though he lived in that time of the dissolution of Abbevs.

More might be added; but by this it may appear, that Sir Henry Wotton was a branch of such a kindred, as left a stock of reputation to their posterity: such reputation as might kindle a generous emulation in strangers, and preserve a noble ambition in those of his name and family, to perform actions worthy of their ancestors.

And that Sir Henry Wotton did so, might appear more perfectly than my pen can express it, if of his many surviving friends, some one of higher parts and employments had been pleased to have commended his to posterity; but since some years are now past, and they have all-I know not why—forborne to do it, my gratitude to the memory of my dead friend, and the renewed request of some [Sir Edward Bysshe, Clarencieux King of Arms, Mr. Charles Cotton,

His and Mr. Nic. Oudert, sometime Sir Henry father Wotton's servant] that still live solicitous to see this duty performed; these have had a power to persuade me to undertake it; which truly I have not done but with distrust of mine own abilities; and yet so far from despair, that I am modestly confident my humble language shall be accepted, because I shall present all readers with a commixture of truth, and Sir

Henry Wotton's merits.

This being premised, I proceed to tell the reader, that the Father of Sir Henry Wotton was twice married; first to Elizabeth, the daughter of Sir John Rudstone, Knight; after whose death, though his inclination was averse to all contentions, yet necessitated he was to several suits in Law; in the prosecution whereof,—which took up much of his time, and were the occasion of many discontents,—he was by divers of his friends earnestly persuaded to a re-marriage; to whom he as often answered, "That if ever he did put on a resolution to marry, he was seriously resolved to avoid three sorts of persons: namely.

Those that had children; Those that had Law-suits; And those that were of his kindred."

And yet, following his own Law-suits, he met in Westminster-Hall with Mrs. Eleonora Morton, Widow to Robert Morton, of Kent, Esquire, who was also engaged in several suits

in Law: and he observing her comportment at His the time of hearing one of her causes before the mother Judges, could not but at the same time both compassionate her condition, and affect her person; for the tears of lovers, or beauty dressed in sadness, are observed to have in them a charming eloquence, and to become very often too strong to be resisted: which I mention, because it proved so with this Thomas Wotton; for although there were in her a concurrence of all those accidents, against which he had so seriously resolved, yet his affection to her grew then so strong, that he resolved to solicit her for a wife, and did, and obtained her.

By her—who was the daughter of Sir William Finch, of Eastwell, in Kent,-he had only Henry his youngest son. His Mother undertook to be tutoress unto him during much of his childhood; for whose care and pains he paid her each day with such visible signs of future perfection in Learning, as turned her employment into a pleasing trouble; which she was content to continue, till his Father took him into his own particular care, and disposed of him to a Tutor in his own house at Bocton.

And when time and diligent instruction had made him fit for a removal to an higher form,which was very early,-he was sent to Winchester-school; a place of strict discipline and order, that so he might in his youth be moulded into a method of living by rule, which his wise father knew to be the most necessary way to make the future part of his life both happy

At to himself, and useful for the discharge of all

Oxford business, whether public or private.

And that he might be confirmed in this regularity, he was, at a fit age, removed from that School, to be a Commoner of New-College in Oxford; both being founded by William

Wickham, Bishop of Winchester.

There he continued till about the eighteenth year of his age, and was then transplanted into Queen's College: where, within that year, he was by the chief of that College, persuasively enjoined to write a play for their private use; it was the Tragedy of Tancredo-which was so interwoven with sentences, and for the method and exact personating those humours, passions and dispositions, which he proposed to represent, so performed, that the gravest of that society declared, he had, in a slight employment, given an early and a solid testimony of his future And though there may be some abilities. sour dispositions, which may think this not worth a memorial, yet that wise Knight, Baptista Guarini,1—whom learned Italy accounts one of her ornaments,-thought it neither an uncomely nor an unprofitable employment for his age.

But I pass to what will be thought more

serious.

About the twentieth year of his age he pro-

¹ An eminent Italian Poet, born at Ferrara, in 1537, made Professor of Belles Lettres in 1563, and subsequently entertained by the Grand Duke Alphonso II., who employed him on several embassies. In 1585, he published his famous poem, "Il Pastor Fido:" and he died at Venice, Oct. 7th, 1612.

ceeded Master of Arts; and at that time read Lectures in Latin three Lectures de Oculo ; wherein he "de having described the form, the motion, the curious composure of the Eye, and demonstrated how of those very many, every humour and nerve performs its distinct office, so as the God of Order hath appointed, without mixture or confusion; and all this to the advantage of man, to whom the Eye is given, not only as the body's guide, but whereas all other of his senses require time to inform the soul, this in an instant apprehends and warns him of danger; teaching him in the very eyes of others to discover Wit, Folly, Love, and Hatred. After he had made these observations, he fell to dispute this Optic question, "Whether we see by the emission of the beams from within, or reception of the species from without?" And after that, and many other like learned disquisitions, he, in the conclusion of his Lectures, took a fair occasion to beautify his discourse with a commendation of the blessing and benefit of "Seeing; -by which we do not only discover Nature's secrets, but, with a continued content-for the eye is never weary of seeing-behold the great Light of the World, and by it discover the fabric of the Heavens, and both the order and motion of the Celestial Orbs; nay, that if the Eve looked but downward, it may rejoice to behold the bosom of the Earth, our common mother, embroidered and adorned with numberless and various flowers, which man sees daily grow up to perfection, and then silently moralise his own condition, who, in

Oculo"

Albericus a short time,—like those very flowers—decays, Gentilis withers, and quickly returns again to that Earth,

from which both had their first being."

These were so exactly debated, and so rhetorically heightened, as, among other admirers, caused that learned Italian, Albericus Gentilis, then Professor of the Civil Law in Oxford, to call him "Henrice mi Ocelle;" which dear expression of his was also used by divers of Sir Henry's dearest friends, and by many other persons of note during his stay in the University.

But his stay there was not long, at least not so long as his friends once intended; for the year after Sir Henry proceeded Master of Arts, his Father—whom Sir Henry did never mention without this, or some like reverential expression, as "That good man my Father," or, "My Father, the best of men;"—about that time, this good man changed this for a better life; leaving to Sir Henry, as to his other younger sons, a rent-charge of an hundred marks a year, to be paid for ever out of some one of his Manors, of a much greater value.

And here, though this good man be dead, yet I

A very celebrated Italian Lawyer, born at Ancona in 1550, and educated at Perugia. About 1572, he left his country with his father and brother, they being of the reformed religion, and whilst the two former settled in Germany, he came into England, and was admitted of New Inn Hall, Oxford, in 1580, through the patronage of Robert Dudley, Earl of Leicester, then Chancellor of that University. In 1587, Queen Elizabeth made him Professor of Civil Law, and it is supposed that he died at Oxford, about April, 1611.

wish a circumstance or two that concerns him, may Nicholas not be buried without a relation; which I shall Wottom's undertake to do, for that I suppose they may so dream much concern the Reader to know, that I may promise myself a pardon for a short digression.

In the year of our Redemption 1553, Nicholas Wotton, Dean of Canterbury, -whom I formerly mentioned,—being then Ambassador in France, dreamed that his Nephew, this Thomas Wotton, was inclined to be a party in such a project, as, if he were not suddenly prevented, would turn both to the loss of his life, and ruin of his Family.

Doubtless the good Dean did well know that common Dreams are but a senseless paraphrase on our waking thoughts, or of the business of the day past, or are the result of our overengaged affections, when we betake ourselves to rest; and knew that the observation of them may turn to silly superstitions, as they too often do. But, though he might know all this, and might also believe that prophecies are ceased; vet doubtless he could not but consider, that all dreams are not to be neglected or cast away without all consideration; and did therefore rather lay this Dream aside, than intend totally to lose it; and dreaming the same again the night following, when it became a double Dream, like that of Pharaoh,—of which double Dreams the learned have made many observations,—and considering that it had no dependence on his waking thoughts, much less on the desires of his heart, then he did more seriously consider it; and remembered that Almighty God was pleased

Its sequel in a Dream to reveal and to assure Monica [St. Austin's Confession], the Mother of St. Austin, "That he, her son, for whom she wept so bitterly and prayed so much, should at last become a Christian:" This, I believe, the good Dean considered; and considering also that Almighty God, - though the causes of Dreams be often unknown-hath even in these latter times also by a certain illumination of the Soul in sleep, discovered many things that human wisdom could not foresee; upon these considerations he resolved to use so prudent a remedy by way of prevention, as might introduce no great inconvenience either to himself or to his Nephew. And to that end he wrote to the Queen, - 'twas Queen Mary, - and besought her, "That she would cause his Nephew, Thomas Wotton, to be sent for out of Kent: and that the Lords of her Council might interrogate him in some such feigned questions, as might give a colour for his commitment into a favourable prison; declaring that he would acquaint her Majesty with the true reason of his

> It was done as the Dean desired: and in prison I must leave Mr. Wotton, till I have told

> request, when he should next become so happy

the Reader what followed.1

as to see and speak to her Majesty."

¹ This imprisonment of Mr. Wotton, at the mere request of his relation, is a forcible illustration of the oppressive power then possessed by the government, and brings to mind the Lettres de Cachet under Louis XV.

At this time a marriage was concluded betwixt Wyatt's our Queen Mary, and Philip, King of Spain; plot and though this was concluded with the advice, if not by the persuasion, of her Privy Council, as having many probabilities of advantage to this nation; yet divers persons of a contrary persuasion did not only declare against it, but also raised forces to oppose it; believing—as they said—it would be a means to bring England to be under a subjection to Spain, and make those of this nation slaves to strangers.

And of this number, Sir Thomas Wyat, of Boxley-Abbey in Kent,—betwixt whose family and the family of the Wottons there had been an ancient and entire friendship,-was the principal actor; who having persuaded many of the Nobility and Gentry—especially of Kent—to side with him, and he being defeated, and taken prisoner, was legally arraigned and condemned, and lost his life: so did the Duke of Suffolk and divers others, especially many of the Gentry of Kent, who were there in several places executed as Wyat's assistants.

And of this number, in all probability, had Mr. Wotton been, if he had not been confined: for though he could not be ignorant that "another man's Treason makes it mine by concealing it," yet he durst confess to his Uncle, when he returned into England, and then came to visit him in prison, "That he had more than an intimation of Wyat's intentions;" and thought he had not continued actually innocent, if his Uncle had not so happily dreamed him into a

Another prison; out of which place when he was dedream livered by the same hand that caused his commitment, they both considered the Dream more seriously, and then both joined in praising God for it; "That God who ties himself to no rules. either in preventing of evil, or in showing of mercy to those, whom of good pleasure he hath chosen to love.'

And this Dream was the more considerable. because that God, who in the days of old did use to speak to his people in Visions, did seem to speak to many of this Family in Dreams; of which I will also give the reader one short particular of this Thomas Wotton, whose Dreams did usually prove true, both in foretelling things to come, and discovering things past; and the particular is this.—This Thomas, a little before his death, dreamed that the University Treasury was robbed by Townsmen and poor Scholars, and that the number was five; and being that day to write to his son Henry at Oxford, he thought it worth so much pains, as by a postscript in his letter to make a slight enquiry of it. The letter-which was writ out of Kent, and dated three days before -came to his son's hands the very morning after the night in which the robbery was committed; and when the City and University were both in a perplexed inquest of the thieves, then did Sir Henry Wotton show his Father's letter, and by it such light was given of this work of darkness, that the five guilty persons were presently discovered and apprehended, without

cies of the

Wottons

putting the University to so much trouble as the Prophe-

casting of a figure.1

And it may yet be more considerable, that this Nicholas and Thomas Wotton should both -being men of holy lives, of even tempers, and much given to fasting and prayer-foresee and foretel the very days of their own death. Nicholas did so, being then seventy years of age, and in perfect health. Thomas did the like in the sixty-fifth year of his age: who being then in London, where he died,-and foreseeing his death there, gave direction in what manner his body should be carried to Bocton; and though he thought his Uncle Nicholas worthy of that noble monument which he built for him in the Cathedral Church of Canterbury; yet this humble man gave directions concerning himself, to be buried privately, and especially without any pomp at his funeral. This is some account of this family, which seemed to be beloved of God.

But it may now seem more than time, that I return to Sir Henry Wotton at Oxford; where, after his Optic Lecture, he was taken into such a bosom friendship with the learned Albericus Gentilis,—whom I formerly named,

1 Of the robbery here mentioned, no account whatever is recorded in the annals of the University.

Judicial Astrology was much in use long after this time. Its predictions were received with reverential awe; and men, even of the most enlightened understandings, were inclined to believe that the conjunctions and oppositions of the planets had no little influence in the affairs of the world.

Dr. —that, if it had been possible, Gentilis would Donne have breathed all his excellent knowledge, both of the Mathematics and Law, into the breast of his dear Harry, for so Gentilis used to call him: and though he was not able to do that, yet there was in Sir Henry such a propensity and connaturalness to the Italian language, and those studies whereof Gentilis was a great master, that the friendship between them did daily increase, and proved daily advantageous to Sir Henry, for the improvement of him in several sciences during his stay in the Uni-

versity.

From which place, before I shall invite the Reader to follow him into a foreign nation, though I must omit to mention divers persons that were then in Oxford, of memorable note for learning, and friends to Sir Henry Wotton; yet I must not omit the mention of a love that was there begun betwixt him and Dr. Donne. sometime Dean of St. Paul's; a man of whose abilities I shall forbear to say any thing, because he who is of this nation, and pretends to learning or ingenuity, and is ignorant of Dr. Donne, deserves not to know him. friendship of these two I must not omit to mention, being such a friendship as was generously elemented; and as it was begun in their youth, and in an University, and there maintained by correspondent inclinations and studies. so it lasted till age and death forced a separation.

In Oxford he stayed till about two years

after his Father's death; at which time he Travels was about the twenty-second year of his age; and having to his great wit added the ballast of learning, and knowledge of the Arts, he then laid aside his books, and betook himself to the useful library of travel, and a more general conversation with mankind; employing the remaining part of his youth, his industry, and fortune, to adorn his mind, and to purchase the rich treasure of foreign knowledge: of which both for the secrets of Nature, the dispositions of many nations, their several laws and languages, he was the possessor in a very large measure; as I shall faithfully make to appear, before I take my pen from the following narration of his life.

In his travels, which was almost nine years 1 before his return into England, he stayed but one year in France, and most of that in Geneva, where he became acquainted with Theodore Beza, 2—then very aged;—and with Isaac

¹ Or rather, six years. The writers of the Biographia Britannica explain the mistake by supposing that the tail of the 9 should be turned upwards to make it 6. It appears from a letter to Lord Zouch, dated July 10, 1592, that he had been abroad three years. He probably returned in 1595, as he was appointed Secretary to the Earl of Essex, after his return, in 1596, when he was in the 27th or 28th year of his age.

² One of the most celebrated promoters of the Reformation, born at Vezelai, a small town of Nivernais, in France, June 24th, 1519. He was educated under the famous Reformer Melchior Wolmar, from whom he derived his Protestant principles. He was

Travels Casaubon, in whose house, if I be rightly informed, Sir Henry Wotton was lodged, and there contracted a most worthy friendship with

that man of rare learning and ingenuity.

Three of the remaining eight years were spent in Germany, the other five in Italy,—the stage on which God appointed he should act a great part of his life;—where, both in Rome, Venice, and Florence, he became acquainted with the most eminent men for learning and all manner of Arts; as Picture, Sculpture, Chemistry,

not in orders, though he held some church preferments, but in 1548 he resigned them, retired to Geneva, married, and abjured Popery. In 1549, he was made Greek Professor at Lausanne, and in 1556, published his Translation of the New Testament, and his Defence of the burning of Servetus. He was a powerful assistant to Calvin, and after his death became head of the reformed party. He died Oct. 13th, 1605, having given great encouragement to the Puritans, though his letters to Whitpift evince

a high regard for the Church of England.

1 Isaac Casaubon, the best Grecian of his time, was born at Geneva, Feb. 18th, 1559, and at the age of twenty-three, became Greek Professor there. About 1597, he read Lectures on the Belles Lettres, at Geneva, and in 1600, at Paris; when Henry IV. of France made him his Librarian, though he vainly endeavoured to draw him from the Protestant faith. In October, 1610, he came to England with Sir Henry Wotton, and was received with great distinction by King James I., who preferred him in the Church, and gave him a pension. He died July 12th, 1614, and was buried in Westminster Abbey, where Bishop Morton erected a monument to him. His biography was written in 1875 by Mark Pattison, Rector of Lincoln College.

Architecture, and other manual Arts, even Arts Return to of inferior nature; of all which he was a most England dear lover, and a most excellent judge.

He returned out of Italy into England about the thirtieth year of his age, being then noted by many both for his person and comportment: for indeed he was of a choice shape, tall of stature, and of a most persuasive behaviour; which was so mixed with sweet discourse and civilities, as gained him much love from all persons with whom he entered into an

acquaintance.

And whereas he was noted in his youth to have a sharp wit, and apt to jest; that, by time, travel, and conversation, was so polished, and made so useful, that his company seemed to be one of the delights of mankind; insomuch as Robert Earl of Essex—then one of the darlings of Fortune, and in greatest favour with Queen Elizabeth-invited him first into a friendship, and, after a knowledge of his great abilities, to be one of his Secretaries; the other being Mr. Henry Cuffe,1 sometime of Merton College in Oxford,-and there also the acquaintance of

¹ This unfortunate wit and scholar was born at Hinton St. George, in Somersetshire, in 1563, and entered of Trinity College, Oxford, in 1576, from which he was expelled for some sarcasms on the Founder. His learning and abilities being very considerable, he was received into Merton College, and he was made Greek Professor; but, being convicted of conspiring with the Earl of Essex against Queen Elizabeth, he was hanged at Tyburn on March 30, 1601.

The Earl Sir Henry Wotton in his youth,—Mr. Cuffe of Essex being then a man of no common note in the University for his learning; nor, after his removal from that place, for the great abilities of his mind, nor indeed for the fatalness of

his end.

Sir Henry Wotton, being now taken into a serviceable friendship with the Earl of Essex, did personally attend his counsels and employments in two voyages at sea against the Spaniards, and also in that—which was the Earl's last—into Ireland; that voyage, wherein he then did so much provoke the Queen to anger, and worse at his return into England; upon whose immoveable favour the Earl had built such sandy hopes, as encouraged him to those undertakings, which, with the help of a contrary faction, suddenly caused his commitment to the Tower.

Sir Henry Wotton observing this, though he was not of that faction—for the Earl's followers were also divided into their several interests—which encouraged the Earl to those undertakings which proved so fatal to him and divers of his confederation, yet, knowing Treason to be so comprehensive, as to take in even circumstances, and out of them to make such positive conclusions, as subtle Statesmen shall project, either for their revenge or safety; considering this, he thought prevention, by absence out of England, a better security, than to stay in it, and there plead his innocency in a prison. Therefore did he, so soon as the Earl was apprehended, very quickly, and as privately, glide through Kent to

Dover, without so much as looking toward his In Italy native and beloved Bocton; and was, by the help of favourable winds, and liberal payment of the mariners, within sixteen hours after his departure from London, set upon the French shore; where he heard shortly after, that the Earl was arraigned, condemned, and beheaded; and that his friend Mr. Cuffe was hanged, and divers other persons of eminent quality executed.

The times did not look so favourably upon Sir Henry Wotton, as to invite his return into England: having therefore procured of Sir Edward Wotton, his elder brother, an assurance that his annuity should be paid him in Italy, thither he went, happily renewing his intermitted friendship and interest, and indeed his great content in a new conversation with his old acquaintance in that nation, and more particularly in Florence,-which City is not more eminent for the Great Duke's Court, than for the great recourse of men of choicest note for learning and arts,—in which number he there met with his old friend Signior Vietta, a gentleman of Venice, and then taken to be Secretary to the Great Duke of Tuscany.

After some stay in Florence, he went the fourth time to visit Rome, where, in the English College he had very many friends;—their humanity made them really so, though they knew him to be a dissenter from many of their principles of religion; and having enjoyed their company, and satisfied himself concerning some curiosities that did partly occasion his journey

A notable thither, he returned back to Florence, where a accident most notable accident befel him; an accident that did not only find new employment for his choice abilities, but did introduce him to a knowledge and interest with our King James, then King of Scotland; which I shall proceed to relate.

> But first I am to tell the Reader, that though Oueen Elizabeth, or she and her Council, were never willing to declare her successor; yet James, then King of the Scots, was confidently believed by most to be the man upon whom the sweet trouble of Kingly government would be imposed; and the Queen declining very fast, both by age and visible infirmities, those that were of the Romish persuasion in point of Religion.-even Rome itself, and those of this nation,-knowing that the death of the Oueen and the establishing of her successor, were taken to be critical days for destroying or establishing the Protestant religion in this nation, did therefore improve all opportunities for preventing a Protestant Prince to succeed her. And as the Pope's Excommunication of Oueen Elizabeth, had both by the judgment and practice of the Jesuited Papist, exposed her to be warrantably destroyed; so,-if we may believe an angry adversary, a secular Priest [Watson]

¹ William Watson, a secular priest, wrote a "Decacordon of ten Quodlibetical Questions," in which he discloses the character and conduct of the Jesuits : exhibiting in proper colours their arts of equivocation and mental reservation. Yet this man, so acute in

in his Ouodlibets] against a Jesuit-you may A plot believe, that about that time there were many endeavours, first to excommunicate, and then to

shorten the life of King James.

Immediately after Sir Henry Wotton's return from Rome to Florence,-which was about a year before the death of Queen Elizabeth-Ferdinand 1 the Great Duke of Florence, had intercepted certain letters, that discovered a design to take away the life of James, the then King of Scots. The Duke abhorring this fact, and resolving to endeavour a prevention of it, advised with his Secretary Vietta, by what means a caution might be best given to that King; and after consideration it was resolved to be done by Sir Henry Wotton, whom Vietta first commended to the Duke, and the Duke had noted and approved of above all the English that frequented his Court.

Sir Henry was gladly called by his friend

discerning the errors of others, was hanged in 1603, for High Treason, along with William Clark, a Popish priest, and George Brook, brother to Lord Cobham, for conspiring the death of James 1. He had deceived his accomplices by instructing them, "That the King, before his coronation, was not an actual but a political king, and therefore no treason

could be committed against him."

1 First of that name of the House of Medicis, was intended for the Church, and was created a Cardinal by Pius IV. in 1563. In 1587, on the death of his elder brother, Francis-Maria, Duke of Tuscany, he resigned the purple, at the age of 52, and married Catherine of Lorraine, daughter of the Duke Charles II. He died Feb, 22nd, 1608-9, having governed with great mildness, being a wise and domestic Prince.

Octavio Vietta to the Duke, who, after much profession Baldi of trust and friendship, acquainted him with the secret; and being well instructed, dispatched him into Scotland with letters to the King, and with those letters such Italian antidotes against poison, as the Scots till then had been strangers to.

Having parted from the Duke, he took up the name and language of an Italian; and thinking it best to avoid the line of English intelligence and danger, he posted into Norway, and through that country towards Scotland, where he found the King at Stirling. Being there, he used means, by Bernard Lindsey, one of the King's Bedchamber, to procure him a speedy and private conference with his Majesty; assuring him, "That the business which he was to negociate was of such consequence, as had caused the Great Duke of Tuscany to enjoin him suddenly to leave his native country of Italy, to impart it to his King."

This being by Bernard Lindsey made known to the King, the King, after a little wondermixed with jealousy-to hear of an Italian Ambassador, or messenger, required his name, -which was said to be Octavio Baldi, -and appointed him to be heard privately at a fixed

hour that evening.

When Octavio Baldi came to the Presencechamber door, he was requested to lay aside his long rapier-which, Italian-like, he then wore; -and being entered the chamber, he found there with the King three or four Scotch Lords standing distant in several corners of the chamber: at

the sight of whom he made a stand; which the Octavio King observing, "bade him be bold, and deliver Baldi his message; for he would undertake for the secrecy of all that were present." Then did Octavio Baldi deliver his letters and his message to the King in Italian; which when the King had graciously received, after a little pause, Octavio Baldi steps to the table, and whispers to the King in his own language, that he was an Englishman, beseeching him for a more private conference with his Majesty, and that he might be concealed during his stay in that nation; which was promised and really performed by the King, during all his abode there, which was about three months; all which time was spent with much pleasantness to the King, and with as much to Octavio Baldi himself, as that country could afford; from which he departed as true an Italian as he came thither.

To the Duke at Florence he returned with a fair and grateful account of his employment; and within some few months after his return, there came certain news to Florence, that Oueen Elizabeth was dead: and James, King of the Scots, proclaimed King of England. Duke knowing travel and business to be the best schools of wisdom, and that Sir Henry Wotton had been tutored in both, advised him to return presently to England, and there joy the King with his new and better title, and wait there upon Fortune for a better employment.

When King James came into England, he found amongst other of the late Queen's officers,

Octavio Sir Edward, who was, after Lord Wotton, Baldi Comptroller of the House, of whom he demanded, "If he knew one Henry Wotton, that had spent much time in foreign travel?"

The Lord replied he knew him well, and that he was his brother. Then the King, asking where he then was, was answered, at Venice or Florence; but by late letters from thence he understood he would suddenly be at Paris. "Send for him," said the King, "and when he shall come into England, bid him repair privately to me." The Lord Wotton, after a little wonder, asked the King, "If he knew him?" To which the King answered, "You must rest unsatisfied of that till you bring the

gentleman to me,"

Not many months after this discourse, the Lord Wotton brought his brother to attend the King, who took him in his arms, and bade him welcome by the name of Octavio Baldi, saying, he was the most honest, and therefore the best dissembler that ever he met with: and said. "Seeing I know you neither want learning, travel, nor experience, and that I have had so real a testimony of your faithfulness and abilities to manage an ambassage, I have sent for you to declare my purpose; which is, to make use of you in that kind hereafter." And indeed the King did so, most of those two and twenty years of his reign; but before he dismissed Octavio Baldi from his present attendance upon him, he restored him to his old name of Henry Wotton, by which he then knighted him.

Not long after this, the King having resolved Ambasaccording to his Motto-Beati pacifici-to have sador to a friendship with his neighbour Kingdoms of Venice France and Spain; and also, for divers weighty reasons, to enter into an alliance with the State of Venice, and to that end to send Ambassadors to those several places, did propose the choice of these employments to Sir Henry Wotton; who, considering the smallness of his own estate, -which he never took care to augment,-and knowing the Courts of great Princes to be sumptuous, and necessarily expensive, inclined most to that of Venice, as being a place of more retirement, and best suiting with his genius, who did ever love to join with business, study, and a trial of natural experiments; for both which, fruitful Italy, that darling of Nature, and cherisher of all arts, is so justly famed in all parts of the Christian world.

Sir Henry having, after some short time and consideration, resolved upon Venice, and a large allowance being appointed by the King for his voyage thither, and a settled maintenance during his stay there, he left England, nobly accompanied through France to Venice, by gentlemen of the best families and breeding that this nation afforded: they were too many to name; but these two, for the following reasons, may not be omitted. Sir Albertus Morton, his Nephew,

¹ The son of George Morton, of Esture, in Kent, elected Scholar of King's College, Cambridge, in 1602. After his employment under Sir H. Wotton, he was thrice agent in Savoy, Secretary to the Lady Elizabeth, in Heidelberg, and agent for the King to the Princes

Donne's who went his Secretary; and William Bedel,1 letter a man of choice learning, and sanctified wisdom,

who went his Chaplain.

And though his dear friend Dr. Donne—then a private gentleman—was not one of the number that did personally accompany him in this voyage, yet the reading of this following letter, sent by him to Sir Henry Wotton, the morning before he left England, may testify he wanted not his friend's best wishes to attend him.

Sir,
After those reverend papers, whose soul is
Our good and great King's lov'd hand and fear'd
name,

By which to you he derives much of his, And, how he may, makes you almost the same:

A taper of his torch; a copy writ From his original, and a fair beam Of the same warm and dazzling Sun, though it Must in another sphere his virtue stream:

of the Union. He also became a Clerk of the Council, and was knighted in 1617. He died in the Parish of St. Margaret, Westminster, about November, 1625, having been elected a Burgess in Parliament for the University of Cambridge; and he left a widow and one son.

¹ William Bedel, an excellent Prelate, was born at Black Notley, in Essex, and educated at Emmanuel College, Cambridge, of which he became Fellow in 1593. Much of his memoirs is given in the text; he died Feb. 7th, 1641, in the house of an Irish Minister, whither the rebels had conveyed him. In his life by Bishop Burnet, is an interesting account of his Irish translation of the Scriptures.

After those learned papers, which your hand Hath stor'd with notes of use and pleasure letter

Donne's

From which rich treasury you may command Fit matter whether you will write or do:

After those loving papers which friends send With glad grief to your sea-ward steps farewell.

And thicken on you now as prayers ascend To Heaven on troops at a good man's passingbell:

Admit this honest paper, and allow It such an audience as yourself would ask; What you would say at Venice, this says now, And has for nature what you have for task.

To swear much love; nor to be chang'd before Honour alone will to your fortune fit; Nor shall I then honour your fortune more, Than I have done your honour wanting wit.

But 'tis an easier load-though both oppress-To want, than govern greatness; for we are In that, our own and only business; In this, we must for others' vices care.

'Tis therefore well your spirits now are plac'd In their last furnace, in activity, Which fits them; Schools, and Courts, and Wars o'erpast To touch and taste in any best degree.

Reception For me!—if there be such a thing as I—at Venice Fortune—if there be such a thing as she—Finds that I bear so well her tyranny,

That she thinks nothing else so fit for me.

But though she part us, to hear my oft prayers For your increase, God is as near me here: And, to send you what I shall beg, his stairs In length and ease are alike every where.

J. DONNE. 1

Sir Henry Wotton was received by the State of Venice with much honour and gladness, both for that he delivered his ambassage most elegantly in the Italian language, and came also in such a juncture of time, as his master's friendship seemed useful for that Republic. The time of his coming thither was about the year 1604, Leonardo Donato being then Duke; a wise and resolved man, and to all purposes such-Sir Henry Wotton would often say it-as the State of Venice could not then have wanted: there having been formerly, in the time of Pope Clement the Eighth, some contests about the privileges of Churchmen, and the power of the Civil Magistrates; of which, for the information of common readers, I shall say a little, because it may give light to some passages that follow.

About the year 1603, the Republic of Venice made several injunctions against lay-persons

¹ In the first edition of this Life, the whole of the passages from "And though his dear friend," to "Sir Henry Wotton was received," are wanting,

giving lands or goods to the Church, without Church licence from the Civil Magistrate; and in that matters inhibition they expressed their reasons to be, "For that when any goods or land once came into the hands of the Ecclesiastics, it was not subject to alienation: by reason whereof—the lay-people being at their death charitable even to excess,—the Clergy grew every day more numerous, and pretended an exemption from all public service and taxes, and from all secular judgment; so that the burden grew thereby too

heavy to be borne by the Laity."

Another occasion of difference was, that about this time complaints were justly made by the Venetians against two Clergymen, the Abbot of Nervesa, and a Canon of Vicenza, for committing such sins as I think not fit to name; nor are these mentioned with an intent to fix a scandal upon any calling;—for holiness is not tied to Ecclesiastical Orders,—and Italy is observed to breed the most virtuous and most vicious men of any nation. These two having been long complained of at Rome in the name of the State of Venice, and no satisfaction being given to the Venetians, they seized the persons of this Abbot and Canon, and committed them to prison.

The justice or injustice of such, or the like power, then used by the Venetians, had formerly had some calm debates betwixt the former Pope Clement the Eighth, and that Republic: I say,

VOL. I.

Originally named Hippolito Aldobrandini, was born at Fano, 1536, studied at Ferrara and Bologna, was made Cardinal by Sixtus V., and in January,

and calm, for he did not excommunicate them; con-

discipline sidering, - as I conceive, - that in the late Council of Trent, it was at last-after many politic disturbances and delays, and endeavours to preserve the Pope's present power,-in order to a general reformation of those many errors, which were in time crept into the Church, declared by that Council, "That though discipline and especial Excommunication be one of the chief sinews of Church-government, and intended to keep men in obedience to it: for which end it was declared to be very profitable; yet it was also declared, and advised to be used with great sobriety and care, because experience had informed them, that when it was pronounced unadvisedly or rashly, it became more contemned than feared." And, though this was the advice of that Council at the conclusion of it, which was not many years before this quarrel with the Venetians: 1 yet this prudent, patient Pope Clement dying, Pope Paul the Fifth, who

> 1592, succeeded Innocent IX. as Pontiff. He converted Henry IV. of France, with many more, to the Roman faith, and advanced Bellarmine, Baronius, and other learned men to be Cardinals. After a reign of piety, moderation, and wisdom, he died in March, 1605; and was succeeded by Leo XI., who lived only twenty-nine days after. His successor was Camillo Borghese, commonly called Pope Paul V. He was born at Rome, in 1552, and being an eminent Doctor of the Civil Law, he rose rapidly in the Papal favour, until he was created Cardinal by Clement VIII. He died at Rome, in January, 1621.

> 1 This passage from the words, "I say, calm," &c ...

was not in the first edition.

succeeded him,—though not immediately, yet in A Prock the same year,—being a man of a much hotter mation temper, brought this difference with the Venetians to a much higher contention; objecting those late acts of that State to be a diminution of his just power, and limited a time of twenty-four days for their revocation; threatening if he were not obeyed, to proceed to the Excommunication of the Republic, who still offered to shew both reason and ancient custom to warrant their But this Pope, contrary to his predecessor's moderation, required absolute obedience without disputes.

Thus it continued for about a year, the Pope still threatening Excommunication, and the Venetians still answering him with fair speeches, and no compliance; till at last the Pope's zeal to the Apostolic See did make him to excommunicate the Duke, the whole Senate, and all their dominions, and, that done, to shut up all their Churches; charging the whole Clergy to forbear all sacred offices to the Venetians, till their obedience should render them capable of Absolution.

But this act of the Pope's did the more confirm the Venetians in their resolution not to obey him: and to that end, upon the hearing of the Pope's interdict, they presently published, by sound of trumpet, a Proclamation to this effect:

"That whosoever hath received from Rome any copy of a papal Interdict, published there, as well against the Law of God, as against the honour of this nation, shall presently render it

Paul to the Council of Ten, upon pain of Death." Sarpi And made it loss of estate and Nobility, but to

speak in behalf of the Jesuits.

Then was Duado their Ambassador called home from Rome, and the Inquisition presently suspended by order of the State: and the flood-gates being thus set open, any man that had a pleasant or scoffing wit might safely vent it against the Pope, either by free speaking, or by libels in print: and both became very pleasant

to the people.1

Matters thus heightened, the State advised with Father Paul, a holy and learned Friar,—the author of the "History of the Council of Trent,"—whose advice was, "Neither to provoke the Pope, nor lose their own right:" he declaring publicly in print, in the name of the State, "That the Pope was trusted to keep two keys, one of Prudence and the other of Power: and that, if they were not both used together, Power alone is not effectual in an Excommunication."

And thus these discontents and oppositions continued, till a report was blown abroad, that the Venetians were all turned Protestants; which was believed by many, for that it was observed that the English Ambassador was so often in conference with the Senate, and his Chaplain, Mr. Bedel, more often with Father Paul, whom the people did not take to be his friend; and

¹ From "But this act of the Pope's" to "very pleasant to the people," did not appear in the first edition

also, for that the Republic of Venice was known The to give commission to Gregory Justiniano, then King's their Ambassador in England, to make all these advice proceedings known to the King of England, and to crave a promise of his assistance, if need should require: and in the mean time they required the King's advice and judgement; which was the same that he gave to Pope Clement, at his first coming to the Crown of England:that Pope then moving him to an union with the Roman Church ;-namely, "To endeavour the calling of a free Council, for the settlement of peace in Christendom; and that he doubted not but that the French King, and divers other Princes, would join to assist in so good a work; and, in the mean time, the sin of this breach, both with his and the Venetian dominions, must of necessity lie at the Pope's door."

In this contention—which lasted almost two years—the Pope grew still higher, and the Venetians more and more resolved and careless; still acquainting King James with their proceedings, which was done by the help of Sir Henry Wotton, Mr. Bedel, and Padre Paulo, whom the Venetians did then call to be one of their consulters of State, and with his pen to defend their just cause; which was by him so performed, that the Pope saw plainly he had weakened his power by exceeding it, and offered the Venetians absolution upon very easy terms; which the Venetians still slighting, did at last obtain by that which was scarce so much as a shew of acknowledging it; for they made an

"History order, that in that day in which they were of the absolved, there should be no public rejoicing, Council nor any bonfires that night, lest the common people might judge, that they desired an absolution, or were absolved for committing a fault

> These contests were the occasion of Padre Paulo's knowledge and interest with King James; for whose sake principally, Padre Paulo compiled that eminent History of the remarkable Council of Trent; which history was, as fast as it was written, sent in several sheets in letters by Sir Henry Wotton, Mr. Bedel, and others, unto King James, and the then Bishop of Canterbury, into England, and there first made public, both in English and the universal language.

> For eight years after Sir Henry Wotton's going into Italy, he stood fair and highly valued in the King's opinion; but at last became much clouded by an accident, which I shall proceed

to relate.

At his first going Ambassador into Italy, as he passed through Germany, he stayed some days at Augusta; where having been in his former travels well known by many of the best note for learning and ingeniousness,-those that are esteemed the virtuosi of that nation,-with whom he passing an evening in merriments, was requested by Christopher Flecamore to write some sentence in his Albo; -a book of white paper, which for that purpose many of the German gentry usually carry about them :- and Sir Henry Wotton consenting to the motion, An Amtook an occasion, from some accidental discourse bassador of the present company, to write a pleasant definition of an Ambassador in these very words:

"Legatus est vir bonus, peregrè missus ad mentiendum Reipublicæ causa." 1

Which Sir Henry Wotton could have been content should have been thus Englished:

44 An Ambassador is an honest man, sent to

lie abroad for the good of his country."

But the word for lie-being the hinge upon which the conceit was to turn-was not so expressed in Latin, as would admit-in the hands of an enemy especially-so fair a construction as Sir Henry thought in English. Yet as it was, it slept quietly among other sentences in this Albo almost eight years, till by accident it fell into the hands of Jasper Scioppius,2 a Romanist, a man of a restless spirit and a malicious pen; who, with books against King James,

1 The Latin sentence admits of no ambiguity; the plain translation is, "An ambassador is an honest man, sent abroad to tell lies for the good of his country." Wotton no doubt intended the remark for an ironical hit at some person.

2 A learned writer, born in Germany about 1576, who turned Romanist in 1599, on reading the Annals of Baronius. He recommended the extirpation of Protestants to the Catholic Princes, and wrote with much rancour against King James, Scaliger, Casaubon, &c. Towards the end of his life he pretended to prophesy, and sent some of his predictions to Cardinal Mazarine, who disregarded them. He died in 1649, at Padua.

Wotton's prints this as a principle of that religion prodefence fessed by the King, and his Ambassador Sir Henry Wotton, then at Venice; and in Venice it was presently after written in several glasswindows, and spitefully declared to be Sir

Henry Wotton's.

This coming to the knowledge of King James, he apprehended it to be such an oversight, such a weakness, or worse, in Sir Henry Wotton, as caused the King to express much wrath against him: and this caused Sir Henry Wotton to write two apologies, one to Velserus 1-one of the chiefs of Augusta—in the universal language, which he caused to be printed, and given and scattered in the most remarkable places both of Germany and Italy, as an antidote against the venomous books of Scioppius; and another Apology to King James; which were both so ingenious, so clear, and so choicely eloquent, that his Majesty-who was a pure judge of itcould not forbear, at the receipt thereof, to declare publicly, "That Sir Henry Wotton had commuted sufficiently for a greater offence."

And now, as broken bones well set become stronger, so Sir Henry Wotton did not only recover, but was much more confirmed in his

¹ Mark Velser, or Welser, was born at Augsburg, June 20, 1558, of a noble and ancient German family. He pursued his studies at Rome under the celebrated Muretus, and upon his return into his native city, having acquired great reputation at the bar, became one of its first magistrates, and was very learned himself, and a great patron of learned men. He died in 1614.

Majesty's estimation and favour than formerly Popehe had been.

Italy

And, as that man of great wit and useful fancy, his friend Dr. Donne, gave in a Will of his—a Will of conceits—his Reputation to his Friends, and his Industry to his Foes, because from thence he received both: so those friends, that in this time of trial laboured to excuse this facetious freedom of Sir Henry Wotton's were to him more dear, and by him more highly valued; and those acquaintance, that urged this as an advantage against him, caused him by this error to grow both more wise, and-which is the best fruit error can bring forth-for the future to become more industriously watchful over his tongue and pen.

I have told you a part of his employment in Italy: where, notwithstanding the death of his favourer, the Duke Leonardo Donato, who had an undissembled affection for him, and the malicious accusation of Scioppius, vet his interest—as though it had been an entailed love was still found to live and increase in all the succeeding Dukes during his employment to that State, which was almost twenty years; all which time he studied the dispositions of those Dukes, and the other Consulters of State; well knowing that he who negociates a continued business, and neglects the study of dispositions, usually fails in his proposed ends. But in this Sir Henry Wotton did not fail; for, by a fine

¹ Doge of Venice from 1606 to July, 1612.

His use sorting of fit presents, curious, and not costly of it entertainments, always sweetened by various and pleasant discourse—with which, and his choice application of stories, and his elegant delivery of all these, even in their Italian language, he first got, and still preserved, such interest in the State of Venice, that it was observed—such was either his merit or his modesty—they never

denied him any request.

But all this shews but his abilities, and his fitness for that employment: it will therefore be needful to tell the Reader, what use he made of the interest which these procured him: and that indeed was rather to oblige others than to enrich himself: he still endeavouring that the reputation of the English might be maintained, both in the German Empire and in Italy; where many gentlemen, whom travel had invited into that nation, received from him cheerful entertainments, advice for their behaviour, and, by his interest, shelter or deliverance from those accidental storms of adversity which usually attend upon travel.

And because these things may appear to the Reader to be but generals, I shall acquaint him with two particular examples: one of his merciful disposition, and one of the nobleness of his

mind; which shall follow.

There had been many English Soldiers brought by Commanders of their own country, to serve the Venetians for pay against the Turk; and those English, having by irregularities, or improvidence, brought themselves into several galleys and prisons, Sir Henry Wotton became "A city a petitioner to that State for their lives and of refuge enlargement; and his request was granted: so that those,-which were many hundreds, and there made the sad examples of human misery, by hard imprisonment and unpitied poverty in a strange nation-were by his means released, relieved, and in a comfortable condition sent to thank God and him, for their lives and liberty in their own country.

And this I have observed as one testimony of the compassionate nature of him, who was, during his stay in those parts, as a city of refuge for the distressed of this and other nations.

And for that which I offer as a testimony of the nobleness of his mind, I shall make way to the Reader's clearer understanding of it, by telling him, that beside several other foreign employments, Sir Henry Wotton was sent thrice Ambassador to the Republic of Venice. at his last going thither, he was employed Ambassador to several of the German Princes. and more particularly to the Emperor Ferdinando the Second; and that his employment to him, and those Princes, was to incline them to equitable conditions for the restoration of the Queen of Bohemia and her descendants to their patrimonial inheritance of the Palatinate.

This was, by his eight months' constant endeavours and attendance upon the Emperor, his Court and Council, brought to a probability of a successful conclusion, without bloodshed. there were at that time two opposite armies in

The the field; and as they were treating, there was a Queen of battle fought, 1 in the managery whereof there Bohemia were so many miserable errors on the one side,so Sir Henry Wotton expresses it in a dispatch to the King-and so advantageous events to the Emperor, as put an end to all present hopes of a successful treaty; so that Sir Henry, seeing the face of peace altered by that victory, prepared for a removal from that Court; and at his departure from the Emperor, was so bold as to remember him, "That the events of every battle move on the unseen wheels of Fortune, which are this moment up, and down the next: and therefore humbly advised him to use his victory so soberly, as still to put on thoughts of peace." Which advice, though it seemed to be spoken with some passion, -his dear mistress the Queen of Bohemia 2 being concerned in it-was yet

1 The battle of Prague.

2 The phrase "his dear mistress" compels the appearance here of his well known verses "to the most illustrious Princesse, the Ladie Elizabeth."

> "You meaner beauties of the night, That poorly satisfy our eyes, More by your number than your light, You common people of the skies, What are you when the sun shall rise?

You curious chanters of the wood, That warble forth dame Nature's lays, Thinking your voices understood By your weak accents; what's your praise, When Philomel her voice shall raise?

You violets that first appear, By your pure purple mantles known, taken in good part by the Emperor; who replied, The Em-"That he would consider his advice. though he looked on the King his master, as Jewel an abettor of his enemy, the Palsgrave; yet for Sir Henry himself, his behaviour had been such during the manage of the Treaty, that he took him to be a person of much honour and merit; and did therefore desire him to accept of that Jewel, as a testimony of his good opinion of him: " which was a Jewel of Diamonds of more value than a thousand pounds.

This Jewel was received with all outward circumstances and terms of honour by Sir Henry But the next morning, at his depart-Wotton. ing from Vienna, he, at his taking leave of the Countess of Sabrina—an Italian Lady, in whose house the Emperor had appointed him to be lodged, and honourably entertained -acknowledged her merits, and besought her to accept of that Jewel, as a testimony of his gratitude for her civilities; presenting her with the same that was given him by the Emperor; which being suddenly discovered, and told to the Emperor. was by him taken for a high affront, and Sir Henry Wotton told so by a messenger. To

> Like the proud virgins of the year, As if the spring were all your own, What are you when the rose is blown?

So when my mistress shall be seen, In form and beauty of her mind, By virtue first, then choice a Queen, Tell me, if she were not design'd The eclipse and glory of her kind?"

Other which he replied, "That though he received it services with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an enemy to his Royal Mistress, the Queen of Bohemia;" for so she was pleased he should always call her. Many other of his services to his Prince and this nation might be insisted upon; as, namely, his procurations of privileges and courtesies with the German Princes, and the Republic of Venice, for the English Merchants: and what he did by direction of King James with the Venetian State, concerning the Bishop of Spalato's 1 return to the Church of Rome. But for the particulars of these, and many more that I meant to make known, I want a view of some papers that might inform me,-his late Majesty's Letter-Office having now suffered a strange alienation, -and indeed I want time too; for the Printer's press stays for what is written: so that I must hasten to bring Sir Henry Wotton in an instant from Venice to London, leaving the reader to make up what is defective in this place, by the small

¹ Marcus Antonius de Dominis, Archbishop of Spalatro, in Dalmatia, in the territory of Venice, was born at Arba, about 1561. He came to England with Mr. Bedel, in 1617, and, on professing himself a convert to the Protestant faith, was made Dean of Windsor, He was, however, persuaded by the Ambassador Gondamar, to return to Rome, and his former religion; but though the promise of a Cardinal's hat was held out to him, he was seized by the Inquisition, and died in prison, in 1625.

supplement of the Inscription under his Arms, His which he left at all those houses where he Lodging rested, or lodged, when he returned from his Scutcheon late Embassy into England.

Henricus Wottonius Anglo-Cantianus, Thomæ optimi viri filius natu minimus, a Serenissimo Jacobi I. Mag. Brit. Rege, in equestrem titulum adscitus, ejusdemque ter ad Rempublicam Venetam Legatus Ordinarius, semel ad Confæderatarum Provinciarum Ordines in Juliacensi negotio. Bis ad Carolum Emanuel, Sabaudiæ Ducem; semel ad Unitos Superioris Germaniæ Principes in Conventu Heilbrunensi, postremò ad Archiducem Leopoldum, Ducem Wittembergensem, Civitates Imperiales, Argentinam, Ulmamque, et ipsum Romanorum Imperatorem Ferdinandum Secundum, Legatus Extraordinarius, tandem hoc didicit.

Animas fieri sapientiores quiescendo.

To London he came the year before King James died; who having, for the reward of his foreign service, promised him the reversion of an office, which was fit to be turned into present money, which he wanted, for a supply of his present necessities; and also granted him

¹ A painted shield, with the titles of the Ambassador written below it, called a Lodging Scutcheon, was commonly hung over the door of the house in which the Envoy resided; a custom derived probably from the ancient times of chivalry, when the knights who were to appear in a tournament suspended their arms at the windows of their dwellings.

In the reversion of the Master of the Rolls place, England if he outlived charitable Sir Julius Cæsar, who then possessed it, and then grown so old that he was said to be kept alive beyond Nature's course, by the prayers of those many poor

which he daily relieved.

But these were but in hope; and his condition required a present support: for in the beginning of these employments he sold to his elder brother, the Lord Wotton, the rentcharge left by his good father; and-which is worse-was now at his return indebted to several persons, whom he was not able to satisfy, but by the King's payment of his arrears, due for his foreign employments. He had brought into England many servants, of which some were German and Italian Artists: this was part of his condition, who had many times hardly sufficient to supply the occasions of the day: for it may by no means be said of his providence, as himself said of Sir Philip Sidney's wit, "That it was the very measure of congruity," he being always so careless of money, as though our Saviour's words, "Care

¹ An eminent Civilian, descended from a very ancient Italian family, and born at Tottenham, in Middlesex, in 1557, his father being Physician to the Queens Mary and Elizabeth. He was educated at Magdalen Hall, Oxford; but he took his D.C.L. degree at Paris. By Queen Elizabeth he was made Master of the Requests, Judge of the Admiralty, and Master of St. Catherine's Hospital; King James I. knighted him, made him Chancellor of the Exchequer, and Master of the Rolls. He died in 1636.

not for to-morrow," were to be literally under- Provoststood.

ship of Eton

But it pleased the God of Providence, that in this juncture of time, the Provostship of his Majesty's College of Eton, became void by the death of Mr. Thomas Murray, 1 for which there were, as the place deserved, many earnest and powerful suitors 2 to the King. And Sir Henry, who had for many years—like Sisyphus -rolled the restless stone of a State-employment, knowing experimentally that the great blessing of sweet content was not to be found in multitudes of men or business, and that a College was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his age-being now almost threescore years—seemed to require, did therefore use his own, and the interests of all his friends to procure that place. By which means, and quitting the King of his promised reversionary offices, and a piece of honest policy, -which I have not time to relate, -he got a grant of it from his Majesty [24 June 1624].

¹ He was a native of Scotland, Tutor and Secretary to Prince Charles. His zeal in opposing the marriage of the Prince with the Infanta of Spain, occasioned his imprisonment for some time, along with Dr. George Hackwell, Archdeacon of Surrey, the author of "A Discourse against the Spanish Match." He died April 1, 1623.

² Among other unsuccessful candidates at this time was the great Lord Bacon, as appears from a letter written by him to Mr. Secretary Conway, dated Gray's Inn, March 25, 1623.

Nicholas And this was a fair satisfaction to his mind; Pey but money was wanting to furnish him with those necessaries which attend removes, and a settlement in such a place; and, to procure that, he wrote to his old friend Mr. Nicholas Pey,1 for his assistance. Of which Nicholas Pey I shall here say a little, for the clearing of some

passages that I shall mention hereafter.

He was in his youth a Clerk, or in some such way a servant to the Lord Wotton, Sir Henry's brother; and by him, when he was Comptroller of the King's Household, was made a great officer in his Majesty's house. This and other favours being conferred upon Mr. Pey-in whom there was a radical honesty -were always thankfully acknowledged by him, and his gratitude expressed by a willing and unwearied serviceableness to that family even till his death. To him Sir Henry Wotton wrote, to use all his interest at Court, to procure five hundred pounds of his arrears, for less would not settle him in the College; and the want of such a sum "wrinkled his face with care:"-'twas his own expression,and, that money being procured, he should the next day after find him in his College, and " Invidia remedium" writ over his study door.

This money, being part of his arrears, was, by his own, and the help of honest Nicholas Pey's interest in Court, quickly procured him, and he as quickly in the College; the place, where

¹ One of the Clerks of the Kitchen.

indeed his happiness then seemed to have its "A quiet beginning; the College being to his mind as harbour" a quiet harbour to a sea-faring man after a tempestuous voyage; where, by the bounty of the pious Founder, his very food and raiment were plentifully provided for him in kind, and more money than enough; where he was freed from all corroding cares, and seated on such a rock, as the waves of want could not probably shake: where he might sit in a calm, and, looking down, behold the busy multitude turmoiled and tossed in a tempestuous sea of trouble and dangers; and-as Sir William Davenant has happily expressed the like of another person-

Laugh at the graver business of the State. Which speaks men rather wise than fortunate.

Being thus settled according to the desires of his heart, his first study was the Statutes of the College; by which he conceived himself bound to enter into Holy Orders, which he did, being made Deacon with all convenient speed. Shortly after which time, as he came in his surplice from the Church-service, an old friend, a person of quality, met him so attired, and joyed him of his new habit. To whom Sir Henry Wotton replied, "I thank God and the King, by whose goodness I am now in this condition; a condition which that Emperor Charles the Fifth seemed to approve; who, after so many remarkable victories, when his glory was great in the

Life at eyes of all men, freely gave up his Crown, and Eton the many cares that attended it, to Philip his Son, making a holy retreat to a Cloisteral life, where he might, by devout meditations, consult with God,-which the rich or busy men seldom do-and have leisure both to examine the errors of his life past, and prepare for that great day, wherein all flesh must make an account of their actions: and after a kind of tempestuous life, I now have the like advantage from him, 'that makes the outgoings of the morning to praise him; ' even from my God, whom I daily magnify for this particular mercy of an exemption from business, a quiet mind, and a liberal maintenance, even in this part of my life, when my age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation, in which I have ever taken the greatest felicity."

And now to speak a little of the employment of his time in the College. After his customary public devotions, his use was to retire into his Study, and there to spend some hours in reading the Bible, and Authors in Divinity, closing up his meditations with private prayer; this was, for the most part, his employment in the forenoon. But when he was once sat to dinner, then nothing but cheerful thoughts possessed his mind, and those still increased by constant company at his table, of such persons as brought thither additions both of learning and pleasure; but some part of nost days was usually spent in Philosophical conclusions. Nor did he forget

his innate pleasure of Angling, which he would An usually call, "his idle time not idly spent;" angler saying often, "he would rather live five May months, than forty Decembers."

He was a great lover of his neighbours, and a bountiful entertainer of them very often at his table, where his meat was choice, and his discourse better.

He was a constant cherisher of all those youths in that School, in whom he found either a constant diligence, or a genius that prompted them to learning; for whose encouragement he wasbeside many other things of necessity and beauty -at the charge of setting up in it two rows of pillars, on which he caused to be choicely drawn the pictures of divers of the most famous Greek and Latin Historians, Poets, and Orators; persuading them not to neglect Rhetoric, because "Almighty God has left mankind affections to be wrought upon:" and he would often say, "That none despised Eloquence, but such dull souls as were not capable of it." He would also often make choice of some observations out of those Historians and Poets; and would never leave the School without dropping some choice Greek or Latin apophthegm or sentence, that

1 There is, close to Eton College, a bend in the Thames, just below the Playing Fields, where both Sir Henry Wotton and Izaak Walton were accustomed to angle in company. A fishing house now stands on the bank close to the place where the South-Western Railway crosses the river. This spot is known by the rather unpoetical name of "Black Potts."

Wot- might be worthy of a room in the memory of

toniana a growing scholar.1

He was pleased constantly to breed up one or more hopeful youths, which he picked out of the School, and took into his own domestic care, and to attend him at his meals; out of whose discourse and behaviour, he gathered observations for the better completing of his intended work of Education: of which, by his still striving to make the whole better, he lived to leave but part to posterity.

He was a great enemy to wrangling disputes of Religion; concerning which I shall say a little, both to testify that, and to shew the

readiness of his wit.

Having at his being in Rome made acquaintance with a pleasant Priest, who invited him one evening to hear their Vesper music at Church; the Priest seeing Sir Henry stand obscurely in a corner, sends to him by a boy of the Choir this question, writ on a small piece of paper; "Where was your Religion to be found before Luther?" To which question Sir Henry presently underwrit, "My Religion was to be found then, where yours is not to be found now, in the written Word of God."

The next Vesper, Sir Henry went purposely to the same Church, and sent one of the Choir boys with this question to his honest, pleasant friend, the Priest: "Do you believe all those many thousands of poor Christians were damned,

¹ This paragraph was not in the first edition, neither was the one beginning "The next Vesper,"

that were excommunicated because the Pope and Wotthe Duke of Venice could not agree about their toniana temporal power? even those poor Christians that knew not why they quarrelled. Speak your conscience." To which he underwrit in French, "Monsieur, excusez-moi,"

To one that asked him, "Whether a Papist may be saved?" he replied, "You may be saved without knowing that. Look to yourself."

To another, whose earnestness exceeded his knowledge, and was still railing against the Papists, he gave this advice; "Pray, Sir, forbear till you have studied the points better: for the wise Italians have this Proverb; 'He that understands amiss concludes worse.' And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God."

And to another that spake indiscreet and bitter words against Arminius, I heard him reply to this purpose:

"In my travel towards Venice, as I passed through Germany, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius,1-then the Professor of Divinity

¹ James Arminius, born in 1560, at Oudewater, studied at Leyden, Geneva, and Padua. employed to answer Theodore Beza on Predestination, he became a convert to the very tenets he was endeavouring to refute; and the principal features of his persuasion were, a denial of election, a belief in the free-will of man to attain salvation, and an idea Christians may fall away, and be lost. The violent disputes in which these principles involved him, preyed upon his spirits, and brought on an illness, of which he died in 1609.

Mr. in that University, -a man much talked of in William this age, which is made up of opposition and Perkins controversy. And indeed, if I mistake not Arminius in his expressions,—as so weak a brain as mine is may easily do, -then I know I differ from him in some points; yet I profess my judgment of him to be, that he was a man of most rare learning, and I knew him to be of a most strict life, and of a most meek spirit. And that he was so mild appears by his proposals to our Master Perkins 1 of Cambridge, from whose book, 'Of the Order and Causes of Salvation' -which first was writ in Latin-Arminius took the occasion of writing some queries to him concerning the consequents of his doctrine; intending them, 'tis said, to come privately to Mr. Perkins' own hands, and to receive from him a like private and a like loving answer. But Mr. Perkins died before those queries came to him, and 'tis thought Arminius meant them to die with him; for though he lived long after, I have heard he forbore to publish them: but since his death his sons did not. And 'tis pity, if God had been so pleased, that Mr. Perkins did not live to see, consider, and answer those proposals himself; for he was also of a most meek spirit, and of great and sanctified learning. And though, since their deaths, many of high

¹ Mr. William Perkins, was of Christ's College in the University of Cambridge, where he died in 1602. He was minister of St. Andrew's parish, in Cambridge, and had the character of a learned, pious, and laborious preacher.

parts and piety have undertaken to clear the An controversy; yet for the most part they have aphorism rather satisfied themselves, than convinced the for Amdissenting party. And, doubtless, many middlewitted men, which yet may mean well, many scholars that are in the highest form for learning, which yet may preach well, men that are but preachers, and shall never know, till they come to Heaven, where the questions stick betwixt Arminius and the Church of England,—if there be any,-will yet in this world be tampering with, and thereby perplexing the controversy, and do therefore justly fall under the reproof of St. Jude, for being busy-bodies, and for meddling with things they understand not."

And here it offers itself-I think not unfitly. to tell the Reader, that a friend of Sir Henry Wotton's being designed for the employment of an Ambassador, came to Eton, and requested from him some experimental rules for his prudent and safe carriage in his negociations; to whom he smilingly gave this for an infallible aphorism; "That, to be in safety himself, and serviceable to his country, he should always, and upon all occasions, speak the truth,-it seems a State paradox-for, says Sir Henry Wotton, you shall never be believed; and by this means your truth will secure yourself, if you shall ever be called to any account; and it will also put your adversaries-who will still hunt counter-to a loss in all their disquisitions and undertakings."

Many more of this nature might be observed; but they must be laid aside; for I shall here

Sir make a little stop, and invite the Reader to look Albertus back with me, whilst, according to my promise, Morton I shall say a little of Sir Albertus Morton, and Mr. William Bedel, whom I formerly mentioned.

> I have told you that are my Reader, that at Sir Henry Wotton's first going Ambassador into Italy, his Cousin, Sir Albertus Morton, went his Secretary: and I am next to tell you that Sir Albertus died Secretary of State to our late King; but cannot, am not able to express the sorrow that possessed Sir Henry Wotton, at his first hearing the news that Sir Albertus was by death lost to him and this world. And yet the Reader may partly guess by these following expressions: the first in a letter to his Nicholas Pey, of which this that followeth is a part.

> - "And, my dear Nich. when I had been here almost a fortnight, in the midst of my great contentment, I received notice of Sir Albertus Morton his departure out of this world, who was dearer to me than mine own being in it: what a wound is to my heart, you that knew him, and know me, will easily believe it: but our Creator's will must be done, and unrepiningly received by his own creatures, who is the Lord of all Nature and of all Fortune, when he taketh to himself now one, and then another, till that expected day, wherein it shall please him to dissolve the whole, and wrap up even the Heaven itself as a scroll of parchment. This is the last philosophy that we must study upon earth; let us therefore, that yet remain here, as our days and friends waste, reinforce our love to each

other; which of all virtues, both spiritual and An Elegy moral, hath the highest privilege, because death itself cannot end it. And my good Nich." &c.

This is a part of his sorrow thus expressed to his Nich. Pey: the other part is in this following Elegy, of which the Reader may safely conclude it was too hearty to be dissembled.

TEARS

WEPT AT THE GRAVE OF SIR ALBERTUS MORTON, BY HENRY WOTTON.

Silence, in truth would speak my sorrow best, For deepest wounds can least their feeling tell: Yet, let me borrow from mine own unrest, A time to bid him, whom I lov'd, farewell.

Oh, my unhappy lines! you that before Have serv'd my youth to vent some wanton cries, And now, congeal'd with grief, can scarce implore Strength to accent, "Here my Albertus lies."

This is that sable stone, this is the cave And womb of earth, that doth his corse embrace: While others sing his praise, let me engrave These bleeding numbers to adorn the place.

Here will I paint the characters of woe; Here will I pay my tribute to the dead; And here my faithful tears in showers shall flow, To humanize the flints on which I tread.

Mr. Where, though I mourn my matchless loss alone, William And none between my weakness judge and me; Bedell Yet even these pensive walls allow my moan, Whose doleful echoes to my plaints agree.

> But he is gone? and live I rhyming here, As if some Muse would listen to my lay? When all distun'd sit waiting for their dear, And bathe the banks where he was wont to play.

Dwell then in endless bliss with happy souls, Discharg'd from Nature's and from Fortune's trust :

Whilst on this fluid globe my hour-glass rolls, And runs the rest of my remaining dust.

H. W.

This concerning his Sir Albertus Morton. And for what I shall say concerning Mr. William Bedel, I must prepare the Reader by telling him, that when King James sent Sir Henry Wotton Ambassador to the State of Venice, he sent also an Ambassador to the King of France, and another to the King of Spain. With the Ambassador of France went Joseph Hall, late Bishop of Norwich, whose many and useful works speak his great merit: with the Ambassador to Spain went James Wadsworth; and with Sir Henry Wotton went William Bedel.

These three Chaplains to these three Ambassadors were all bred in one University, all of one College [Emanuel College in Cambridge],

all beneficed in one Diocese, and all most dear Mr. and entire friends. But in Spain, Mr. Wads- William worth met with temptations, or reasons, such as were so powerful as to persuade him-who of the three was formerly observed to be the most averse to that Religion that calls itself Catholic -to disclaim himself a member of the Church of England, and to declare himself for the Church of Rome, discharging himself of his attendance on the Ambassador, and betaking himself to a monasterial life, in which he lived

very regularly and so died.1

When Dr. Hall, the late Bishop of Norwich. came into England, he wrote to Mr. Wadsworth,-it is the first Epistle in his printed Decades.—to persuade his return, or to shew the reason of his apostacy. The letter seemed to have in it many sweet expressions of love; and yet there was in it some expression that was so unpleasant to Mr. Wadsworth, that he chose rather to acquaint his old friend Mr. Bedel with his motives; by which means there passed betwixt Mr. Bedel and Mr. Wadsworth, divers letters which be extant in print, and did well deserve it: for in them there seems to be a controversy, not of Religion only, but who should answer each other with most love and meekness: which I mention the rather, because it too seldom falls out to be so in a book-war.

There is yet a little more to be said of Mr.

¹ He had been appointed to teach the Infanta English, when the match between her and Prince Charles was supposed to be concluded.

Letter to Bedel, for the greater part of which the Reader Charles I is referred to this following letter of Sir Henry Wotton's, written to our late King Charles the

"May it please Your most Gracious Majesty,

"Having been informed that certain persons have, by the good wishes of the Archbishop of Armagh, been directed hither, with a most humble petition unto your Majesty that you will be pleased to make Mr. William Bedelnow resident upon a small benefice in Suffolk-Governor of your College at Dublin, for the good of that Society; and myself being required to render unto your Majesty some testimony of the said William Bedel who was long my Chaplain at Venice, in the time of my first employment there, I am bound in all conscience and truth-so far as your Majesty will vouchsafe to accept my poor judgment-to affirm of him. that I think hardly a fitter man for that charge could have been propounded unto your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God, wherein his travails abroad were not obscure in the time of the Excommunication of the Venetians.

"For it may please your Majesty to know, that this is the man whom Padre Paulo took, I may say, into his very soul, with whom he did communicate the inwardest thoughts of his heart; from whom he professed to have received more knowledge in all Divinity, both scholastical

and positive, than from any that he had ever Bedell a practised in his days; of which all the passages Bishop were well known to the King your Father, of And so, with your most blessed memory. Majesty's good favour, I will end this needless office; for the general fame of his learning, his life, and Christian temper, and those religious labours which himself hath dedicated to your Majesty, do better describe him than I am able.

Your Maiesty's Most humble and faithful servant. H. WOTTON."

To this letter I shall add this: that he wasto the great joy of Sir Henry Wotton-made Governor of the said college [Aug. 1627]; and that, after a fair discharge of his duty and trust there he was thence removed to be Bishop of Kilmore [Sept. 3, 1629]. In both places his life was so holy, as seemed to equal the primitive Christians: for as they, so he kept all the Ember-weeks, observed—besides his private devotions—the canonical hours of prayer very strictly, and so he did all the Feasts and Fastdays of his mother, the Church of England. To which I may add, that his patience and charity were both such, as shewed his affections were set upon things that are above; for indeed his whole life brought forth the fruits of the spirit; there being in him such a remarkable meekness, that as St. Paul advised his Timothy in the election of a Bishop, "That he have a good report of those that be without" [1 Tim. His later iii. 7]; so had he: for those that were without, years even those that in point of Religion were of the Roman persuasion, -of which there were very many in his Diocese,-did yet-such is the power of visible piety-ever look upon him with respect and reverence, and testified it by a concealing, and safe protecting him from death in the late horrid rebellion in Ireland, when the fury of the wild Irish knew no distinction of persons; and yet, there and then he was protected and cherished by those of a contrary persuasion; and there and then he died, not by violence or misusage, but by grief in a quiet prison (1629). And with him was lost many of his learned writings which were thought worthy of preservation; and amongst the rest was lost the Bible, which by many years' labour, and conference, and study, he had translated into the Irish tongue, with an intent to have printed it for public use.

More might be said of Mr. Bedel, who, I told the Reader, was Sir Henry Wotton's first Chaplain; and much of his second Chaplain, Isaac Bargrave, Doctor in Divinity, and the late learned and hospitable Dean of Canterbury; as also of the merits of many others, that had the happiness to attend Sir Henry in his foreign

¹ Dean of Canterbury, born at Bridge, in Kent, in 1586, and educated at Clare Hall, Cambridge. He was fined 1,000% at the commencement of the Civil Wars, for being a member of the Convocation; and, in 1642, Colonel Sandys, whom he had saved from execution, threw him into the Fleet, which caused his death in January, 1643.

employments: but the Reader may think that Wotton's in this digression I have already carried him too projects far from Eton College, and therefore I shall lead him back as gently and as orderly as I may to that place, for a further conference concerning Sir Henry Wotton.

Sir Henry Wotton had proposed to himself, before he entered into his Collegiate life, to write the Life of Martin Luther, and in it the History of the Reformation, as it was carried on in Germany: for the doing of which he had many advantages by his several Embassies into those parts, and his interest in the several Princes of the Empire; by whose means he had access to the Records of all the Hans Towns, and the knowledge of many secret passages that fell not under common view; and in these he had made a happy progress, as was well known to his worthy friend Dr. Duppa, the late reverend Bishop of Salisbury. But in the midst of this design, his late Majesty King Charles the first, that knew the value of Sir Henry Wotton's pen, did, by a persuasive loving violence—to which may be added a promise of 500/. a year -force him to lay Luther aside, and betake himself to write the history of England; in which he proceeded to write some short characters of a few Kings, as a foundation upon which he meant to build; but, for the present, meant to be more large in the story of Henry the Sixth, the Founder of that College, in which he then enjoyed all the worldly happiness of his present being. But Sir Henry died in the midst VOL. I.

His debts of this undertaking, and the footsteps of his labours are not recoverable by a more than

common diligence.1

This is some account both of his inclination, and the employment of his time in the College, where he seemed to have his youth renewed by a continual conversation with that learned society, and a daily recourse of other friends of choicest breeding and parts; by which that great blessing of a cheerful heart was still maintained; he being always free even to the last of his days, from that peevishness which usually attends

age.

And yet his mirth was sometimes damped by the remembrance of divers old debts, partly contracted in his foreign employments, for which his just arrears due from the King would have made satisfaction: but being still delayed with Court-promises, and finding some decays of health, he did, about two years before his death, out of a Christian desire that none should be a loser by him, make his last Will; concerning which a doubt still remains, namely, whether it discovered more holy wit, or conscionable policy. But there is no doubt but that his chief design, was a Christian endeavour that his debts might be satisfied.

And that it may remain as such a testimony, and a legacy to those that loved him, I shall

¹ The passages from, "for I shall here make a little stop" in page 173 to this place were not in the first edition.

here impart it to the Reader, as it was found His Will written with his own hand.

"In the name of God Almighty and Allmerciful, I Henry Wotton, Provost of his Majesty's College by Eton, being mindful of mine own mortality, which the sin of our first parents did bring upon all flesh, do by this last Will and Testament thus dispose of myself, and the poor things I shall leave in this world. My Soul I bequeath to the Immortal God my Maker, Father of our Lord Jesus Christ, my blessed Redeemer and Mediator, through his all sole-sufficient satisfaction for the sins of the whole world, and efficient for his elect; in the number of whom I am one by his mere grace, and thereof most unremoveably assured by his Holy Spirit, the true eternal Comforter. My body I bequeath to the earth, if I shall end my transitory days, at or near Eton, to be buried in the Chapel of the said College, as the Fellows shall dispose thereof, with whom I have lived -my God knows-in all loving affection; or if I shall die near Bocton Malherbe, in the County of Kent, then I wish to be laid in that Parish - Church, as near as may be to the sepulchre of my good father, expecting a joyful resurrection with him in the day of Christ.'

After this account of his faith, and this surrender of his soul to that God that inspired it, and this direction for the disposal of his body, he proceeded to appoint that his Executors should lay over his grave a marble stone, plain, and not costly: and considering that time ment

His moulders even marble to dust,-for-1 Monumonu- ments themselves must die; therefore did hewaving the common wav-think fit rather to preserve his name—to which the son of Sirach adviseth all men-by a useful Apophthegm, than by a large enumeration of his descent or merits. of both which he might justly have boasted; but he was content to forget them, and did choose only this prudent, pious sentence to discover his disposition, and preserve his memory.

It was directed by him to be thus inscribed:

Hic jacet hujus Sententiæ primus Author : DISPUTANDI PRURITUS ECCLESIARUM SCABIES. Nomen alias quære.

Which may be Englished thus:

Here lies the first Author of this sentence : THE ITCH OF DISPUTATION WILL PROV

> THE SCAB OF THE CHURCH. Inquire his Name elsewhere.

And if any shall object, as I think some have, that Sir Henry Wotton was not the first author of this sentence: but that this, or a sentence like it, was long before his time; to him I answer, that Solomon says, "Nothing can be spoken, that hath not been spoken; for there is no new

¹ Juven. Sat. x. 146: "Quandoquidem data sunt ipsis quoque fata sepulcris."

thing under the sun." But grant, that in his His various reading he had met with this, or a like Epitaph sentence, yet reason mixed with charity should defended persuade all Readers to believe, that Sir Henry Wotton's mind was then so fixed on that part of the communion of Saints which is above, that an holy lethargy did surprise his memory. doubtless, if he had not believed himself to be the first author of what he said, he was too prudent first to own, and then expose it to public view and censure of every critic. And questionless it will be charity in all Readers to think his mind was then so fixed on Heaven, that a holy zeal did transport him; and that, in this sacred ecstacy, his thoughts were then only of the Church Triumphant, into which he daily expected his admission; and that Almighty God was then pleased to make him a Prophet, to tell the Church Militant, and particularly that part of it in this nation, where the weeds of controversy grow to be daily both more numerous and more destructive to humble piety; and where men have consciences that boggle at ceremonies, and yet scruple not to speak and act such sins as the ancient humble Christians believed to be a sin to think; and where, our reverend Hooker says, "former simplicity, and softness of spirit, is not now to be found, because Zeal hath drowned Charity, and Skill, Meekness." It will be good to think, that these sad changes have proved this Epitaph to be a useful caution unto us of this nation; and the sad effects thereof in Germany have proved it to be a mournful truth.

His Will This by way of observation concerning his again Epitaph; the rest of his Will follows in his own words.

"Further, I the said Henry Wotton, do constitute and ordain to be joint Executors of this my last Will and Testament, my two grandnephews, Albert Morton, second son to Sir Robert Morton, Knight, late deceased, and Thomas Bargrave, eldest son to Dr. Bargrave, Dean of Canterbury, husband to my right virtuous and only Niece. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pev, my most faithful and chosen friends, together with Mr. John Harrison, one of the Fellows of Eton College, best acquainted with my books and pictures, and other utensils, to be Supervisors of this my last Will and Testament. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pey, to be solicitors for such arrearages as shall appear due unto me from his Majesty's Exchequer at the time of my death; and to assist my forenamed Executors in some reasonable and conscientious satisfaction of my creditors, and discharge of my legacies now specified; or that shall be hereafter added unto this my Testament, by any Codicil or Schedule, or left in the hands, or in any memorial with the

¹ Elected Fellow of Eton College, October 28th, 1636. He was probably that "learned and eminent Divine," whom Anthony Wood mentions as the Author of "A Vindication of the Holy Scriptures, or the Manifestation of Jesus Christ, the true Messiah already come," Lond. 1656. 8vo.

And first, to Bequests

aforesaid Mr. John Harrison. my most dear Sovereign and Master, of incomparable goodness,—in whose gracious opinion I have ever had some portion, as far as the interest of a plain honest man, -I leave four pictures at large of those Dukes of Venice, in whose time I was there employed, with their names written on the back side, which hang in my great ordinary Dining room, done after the life by Edoardo Fialetto: 1 likewise a table of the Venetian College, where Ambassadors had their audience, hanging over the mantel of the chimney in the said room, done by the same hand, which containeth a draught in little, well resembling the famous Duke Leonardo Donato, in a time which needed a wise and constant man. The picture of a Duke of Venice, hanging over against the door, done either by Titiano, or some other principal hand, long before my time. Most humbly beseeching his Majesty, that the said pieces may remain in some corner of any of his houses, for a poor memorial of his most humble vassal.

"Item. I leave his said Majesty all the papers and negociations of Sir Nich. Throgmorton,2 Knight, during his famous employ-

Born at Bologna in 1573; studied there under Giovanni Battista Cremonini, and afterwards became a pupil of Tintoretto at Venice. He died in 1638.

² An eminent Statesman and Ambassador in the Court of Elizabeth, whose daughter Sir Walter Raleigh married. He was imprisoned in the Tower, as a party in Wyatt's insurrection, but was acquitted for want of evidence; and being greatly esteemed by

Bequests ment under Oueen Elizabeth, in Scotland, and in France: which contain divers secrets of State, that perchance his Majesty will think fit to be preserved in his Paper-Office, after they have been perused and sorted by Mr. Secretary Windebank, with whom I have heretofore, as I remember, conferred about them. They were committed to my disposal by Sir Arthur Throgmorton, his Son, to whose worthy memory I cannot better discharge my faith than by assigning them to the highest place of trust. Item. I leave to our most gracious and virtuous Queen Mary, Dioscorides, with the plants naturally coloured, and the text translated by Matthiolo, in the best language of Tuscany, whence her said Majesty is lineally descended, for a poor token of my thankful devotion, for the honour she was once pleased to do my private Study with her presence. I leave to the most hopeful Prince, the picture of the elected and crowned Oucen of Bohemia, his Aunt, of clear and resplendent virtues, through the clouds of her fortune. To my Lord's Grace of Canterbury now being, I leave my picture of Divine Love, rarely copied from one in the King's galleries, of my presentation to his Majesty; beseeching him to receive it as a pledge of my humble reverence to his great wisdom. And to the most worthy Lord Bishop of

> Secretary Walsingham, he was employed in Embassies, both to France and Scotland, He died in February 1571, being taken ill in the house of Treasurer Cecil, and not without suspicion of poison.

London, Lord High Treasurer of England, in Bequests true admiration of his Christian simplicity and contempt of earthly pomp, I leave a picture of Heraclitus bewailing, and Democritus laughing at the world: most humbly beseeching the said Lord Archbishop his Grace, and the Lord Bishop of London, of both whose favours I have tasted in my lifetime, to intercede with our most gracious Sovereign after my death, in the bowels of Jesus Christ, that out of compassionate memory of my long services,—wherein I more studied the public honour than mine own utility,-some order may be taken out of my arrears due in the Exchequer, for such satisfaction of my creditors, as those whom I have ordained Supervisors of this my last Will and Testament shall present unto their Lordships, without their further trouble: hoping likewise in his Majesty's most indubitable goodness, that he will keep me from all prejudice, which I may otherwise suffer by any defect of formality in the demand of my said arrears. To —— for a poor addition to his Cabinet, I leave, as emblems of his attractive virtues and obliging nobleness, my great Loadstone, and a piece of Amber, of both kinds naturally united, and only differing in degree of concoction, which is thought somewhat rare. Item, a piece of Chrystal Sexangular—as they grow all-grasping divers several things within it, which I bought among the Rhætian Alps, in the very place where it grew; recommending most humbly unto his Lordship, the reputation

Bequests of my poor name in the point of my debts, as I have done to the forenamed Spiritual Lords, and am heartily sorry that I have no better token of my humble thankfulness to his honoured person. Item. I leave to Sir Francis Windebank, one of his Majesty's principal Secretaries of State,—whom I found my great friend in point of necessity,—the four Seasons of old Bassano, to hang near the eye in his Parlour,—being in little form,—which I bought at Venice, where I first entered into his most

worthy acquaintance.

"To the above-named Dr. Bargrave, Dean of Canterbury, I leave all my Italian Books not disposed in this Will. I leave to him likewise my Viol de Gamba, which hath been twice with me in Italy, in which country I first contracted with him an unremoveable affection. To my other Supervisor, Mr. Nicholas Pev, I leave my Chest, or Cabinet of Instruments and Engines of all kinds of uses: in the lower box whereof. are some [in it were Italian locks, pick-locks, screws to force open doors, and many things of worth and rarity, that he had gathered in his foreign travel fit to be bequeathed to none but so entire an honest man as he is. I leave him likewise forty pounds for his pains in the solicitation of my arrears; and am sorry that my ragged estate can reach no further to one that hath taken such care for me in the same kind, during all my foreign employments. To the Library of Eton College, I leave all my Manuscripts not before disposed, and to each

of the Fellows a plain ring of gold, enamelled His debts black, all save the verge, with this motto paid within, "Amor unit omnia."

"This is my last Will and Testament, save what shall be added by a Schedule thereunto annexed, written on the First of October, in the present year of our Redemption, 1637, and subscribed by myself, with the testimony of these Witnesses,

HENRY WOTTON.

Nich. Oudert, Geo. Lash."

And now, because the mind of man is best satisfied by the knowledge of events, I think fit to declare, that every one that was named in his Will did gladly receive their legacies: by which, and his most just and passionate desires for the payment of his debts, they joined in assisting the Overseers of his Will; and by their joint endeavours to the King,—than whom none was more willing,—conscionable satisfaction was given for his just debts.

The next thing wherewith I shall acquaint the Reader is, that he went usually once a year, if not oftener, to the beloved Bocton Hall, where he would say, "He found a cure for all cares, by the cheerful company, which he called the living furniture of that place: and a restora-

¹ The Will is recorded in the Prerogative Court of Canterbury, in the volume marked Coventry, Article 8: it was proved Jan. 18th, 1639-40, before Sir Henry Marten.

Win- tion of his strength, by the connaturalness of

College He warly went also to Oxford

He yearly went also to Oxford. But the Summer before his death he changed that for a journey to Winchester College, to which School he was first removed from Bocton. And as he returned from Winchester towards Eton College, said to a friend, his companion in that journey: "How useful was that advice of a holy Monk, who persuaded his friend to perform his customary devotions in a constant place, because in that place we usually meet with those very thoughts which possessed us at our last being there! And I find it thus far experimentally true, that at my now being in that School, and seeing that very place where I sat when I was a boy, occasioned me to remember those very thoughts of my youth which then possessed me: sweet thoughts indeed, that promised my growing years numerous pleasures, without mixtures of cares: and those to be enjoyed, when time-which I therefore thought slow-pacedhad changed my youth into manhood. But age and experience have taught me that those were but empty hopes; for I have always found it true, as my Saviour did foretell, sufficient for the day is the evil thereof.' Nevertheless, I saw there a succession of boys using the same recreations, and, questionless, possessed with the same thoughts that then possessed me. Thus one generation succeeds another, both in their lives, recreations, hopes, fears, and death."

After his return from Winchester to Eton,

which was about five months before his death, Mr. John he became much more retired and contempla- Hales tive: in which time he was often visited by Mr. John Hales,1—learned Mr. John Hales,—then a Fellow of that College, to whom upon an occasion he spake to this purpose: "I have, in my passage to my grave, met with most of those joys of which a discoursive soul is capable; and been entertained with more inferior pleasures than the sons of men are usually made partakers of: nevertheless, in this voyage I have not always floated on the calm sea of content: but have often met with cross winds and storms, and with many troubles of mind and temptations to evil. yet, though I have been, and am a man com-

1 Mr. John Hales, of Eton, commonly called "the Ever-Memorable," and "the Walking Library," from his extensive erudition, was Greek Professor of the University of Oxford, and was born at Bath in the year 1584. He entered Corpus Christi College at the age of 15, whence he was elected a Fellow of Merton in 1606, Sir Henry Saville having discovered his prodigious talents. In 1613, he left Oxford for a Fellowship at Eton; and in 1618, he attended Sir Dudley Carleton, the Ambassador of James I. to the Synod of Dort, of the proceedings of which he wrote a faithful and regular narrative in a series of Letters. In 1628, Archbishop Laud made him one of his Chaplains: and, in the following year, a Canon of Windsor. He suffered much from his attachment to the Royal cause, and was obliged to sell his collection of books at a low price, notwithstanding which, and the assistance of some friends, he died in extreme distress at Eton, on the 19th of May, 1656.

The passage concerning Mr. Hales is wholly omitted in the first edition of the Life of Wotton,

Latter passed about with human frailties, Almighty God days hath by his grace prevented me from making shipwreck of faith and a good conscience, the thought of which is now the joy of my heart, and I most humbly praise him for it: and I humbly acknowledge that it was not myself, but he that hath kept me to this great age, and let him take the glory of his great mercy.—And, my dear friend, I now see that I draw near my harbour of death; that harbour that will secure me from all the future storms and waves of this restless world; and I praise God I am willing to leave it, and expect a better; that world wherein dwelleth righteousness; and I long for it!"

These and the like expressions were then uttered by him at the beginning of a feverish distemper, at which time he was also troubled with an Asthma, or short spitting: but after less than twenty fits, by the help of familiar physic and a spare diet, this fever abated, vet so as to leave him much weaker than it found him; and his Asthma seemed also to be overcome in a good degree by his forbearing tobacco. which, as many thoughtful men do, he also had taken somewhat immoderately. This was his then present condition, and thus he continued till about the end of October, 1639, which was about a month before his death, at which time he again fell into a fever, which though he seemed to recover, yet these still left him so weak, that they, and those other common infirmities that accompany age, were wont to visit him like civil friends, and after some short time

to leave him, -- came now both oftener and with Death more violence, and at last took up their constant habitation with him, still weakening his body and abating his cheerfulness; of both which he grew more sensible, and did the oftener retire into his Study, and there made many papers that had passed his pen, both in the days of his youth and in the busy part of his life, useless, by a fire made there to that purpose. These, and several unusual expressions to his servants and friends, seemed to foretell that the day of his death drew near; for which he seemed to those many friends that observed him, to be well prepared, and to - be both patient and free from all fear, as several of his letters writ on this his last sick-bed may And thus he continued till about the beginning of December following, at which time he was seized more violently with a Quotidian fever; in the tenth fit of which fever, his better part, that part of Sir Henry Wotton which could not die, put off mortality with as much content and cheerfulness as human frailty is capable of, being then in great tranquillity of mind, and in perfect peace with God and man.

And thus the circle of Sir Henry Wotton's life—that circle which began at Bocton, and in the circumference thereof did first touch at Winchester School, then at Oxford, and after upon so many remarkable parts and passages in Christendom-that circle of his Life was by Death thus closed up and completed, in the seventy and second year of his age, at Eton College; where, according to his Will, he now lies buried, with

Cowley's his Motto on a plain Grave-stone over him: dying worthy of his name and family, worthy of the love and favour of so many Princes, and persons of eminent wisdom and learning, worthy of the trust committed unto him, for the service of his Prince and Country.

> And all Readers are requested to believe that he was worthy of a more worthy pen, to have preserved his Memory and commended his Merits to the imitation of posterity. Iz. WA.

AN ELEGY ON SIR HENRY WOTTON.

WRIT BY

MR. ABRAHAM COWLEY.

What shall we say, since silent now is he, Who when he spoke all things would silent be? Who had so many languages in store, That only Fame shall speak of him in more. Whom England now no more return'd, must see; He's gone to Heaven, on his fourth embassy. On earth he travell'd often, not to say, He'd been abroad to pass loose time away; For in whatever land he chanced to come, He read the men and manners; bringing home Their wisdom, learning, and their piety, As if he went to conquer, not to see. So well he understood the most and best Of tongues that Babel sent into the West; Spoke them so truly, that he had, you'd swear, Not only liv'd, but been born every-where.

A. Cowley.

Justly each nation's speech to him was known, Who for the world was made, not us alone: Nor ought the language of that man be less, Who in his breast had all things to express. We say that learning's endless, and blame Fate For not allowing life a longer date, He did the utmost bounds of Knowledge find, And found them not so large as was his mind; But, like the brave Pellean youth, did moan, Because that Art had no more worlds than one. And when he saw that he through all had past, He died—lest he should idle grow at last.

Cowley's elegy

VOL. 1. 0

THE WORKS OF SIR HENRY WOTTON.

Wotton's

"RELIOUIÆ WOTTONIANÆ; or, a Collection Works of Lives, Letters, Poems with Characters of sundry Personages, and other incomparable Pieces of Language and Art: By the curious Pencil of the ever memorable Sir Henry Wotton, Knt. late Provost of Eaton College, 1651." A second edition in 4to appeared in 1654: a third in 1672. In the fourth edition, which appeared in 1685, is the valuable addition of Letters to the Lord Zouch.

This collection contains the "TREATISE on the ELEMENTS of ARCHITECTURE," first published in 1624, 4to. This Treatise is still held in high estimation, has been translated into Latin, and annexed to the works of Vitruvius, and to Freart's "Parallel of the Ancient Architecture with the Modern."

Of Sir Henry Wotton's Latin Panegyric on Charles I. there are two translations by unknown hands: The one is inserted in "The Reliquiz Wottonianz;" the other is very scarce, printed in a very small twenty-fours, in a large type, containing 118 pages, besides the Dedication and Preface.

Sir Henry Wotton's English Poems have been carefully edited by Archdeacon Hannah in the Aldine Edition of the British Poets (Poems of Sir Walter Raleigh . . . with those of Sir Henry Wotton and other Courtly Poets, 1870).

Besides the pieces in "The Remains," Sir Henry Wotton wrote

"THE STATE OF CHRISTENDOM; or a most exact and curious Discovery of many Secret Passages

WORKS OF SIR HENRY WOTTON 199

and hidden Mysteries of the Times. London, 1657." Wotton's To which is added "A SUPPLEMENT to the HIS- Works TORY of the STATE of CHRISTENDOM." Re-

printed in 1677.

Several of Sir Henry Wotton's letters are inserted in "Cabala, or Mysteries of State. London, 1654," in 4to; and in "Cabala, or Scrinia sacra. London, 1663," Fol.: also in "Strafford's Letters and De-

spatches, 1739," Fol.

The two following tracts, written by Sir Henry Wotton, were never printed; namely, "The JOURNAL of his EMBASSIES to VENICE;" a MS. fairly written, and formerly in the library of Lord Edward Conway.

"THREE PROPOSITIONS to the COUNT D'ANGOSCIOLA, in Matters of Duels;" a MS. preserved in the library of the College of Arms.

END OF VOL. I.

This issue of "Walton's Lives" is based upon John Major's edition of 1825, which was printed from a copy of the edition of 1675, "corrected by Walton's own pen." Major's "illustrative notes" have been preserved, with some modifications by later hands. Mr. Austin Dobson has read the text, added the marginalia, and contributed the supplementary notes.

I. G.

August 9,
Walton's birthday,
1898.

ADDITIONAL NOTES.

The numbers at the beginning of paragraphs refer to the pages.

LIFE OF DONNE.

Frontispiece.—This is the portrait of Donne referred to at p. 97 of this volume as being prefixed to the Poems of 1649.

Tent, etc .- Izaak Walton's Life of Dr. John Donne was originally published in 1640 as an introduction to the first folio edition of Donne's LXXX Sermons. In 1658 it was issued separately in 12mo, with a dedicatory letter to Sir Robert Holt of Aston, in the County of Warwick. In 1670 it was republished in 8vo, with the Lives of Wotton, Hooker, and Herbert, being then "Printed by Tho. Newcomb for Richard Marriott." Other editions of this followed. the fourth of which, that of 1675, contains the text which has been mainly relied upon for the present volumes. A fifth edition appeared in 1679. In 1796 Dr. Thomas Zouch published his well-known edition of the Lives; Major followed in 1825; and in 1852 Henry Kent Causton put forth an edition of Donne's Life ("Contemplative Man's Library"), "with very careful and learned notes." Recently (1897) a delightful John Donne by Dr. Jessopp (who also wrote the memoir for the Dictionary of National Biography) has been added to Methuen's "Leaders of Religion " Series; and it is understood (1898) that an exhaustive and critical biography of Donne, including his letters, is now being prepared by the capable pen of Mr. Edmund Gosse.

Page

ix. some years past. In 1665.

- 4. but then death prevented his intentions. Sir Henry Wotton died in December 1639.
- 4. Pompey's poor bondman. See North's Plutarch, 1579, p. 718.
- When Doctor DONNE'S Sermons were first printed. I.e. in 1640. See note on "Text," etc.
- 7. in the year 1573. He was born in Bread Street, Cheap-side, where Milton also was born thirty-five years later. His father, another John Donne, was an iron-monger; his mother, whose Christian name was Elizabeth, was a daughter of John Heywood the epigrammatist.
- 8. censure, opinion, judgment. Cf. Bacon, Essay xxix., at the beginning.
- There he remained. He was admitted 23rd October 1584, being then in his twelfth year.
- transplanted from Oxford to Cambridge. No evidence has been discovered for this.
- 10. Pseudo-Martyr, 1610. V. infra, p. 41.
- they be his own words. Cf. paragraph 4 of Preface to Pseudo-Martyr.
- 13. deploration, lamentation.
- 14. for the space of five years. I.e. from August 1596 to
- a marriage. This took place about Christmas, 1600, the lady being sixteen, and Donne six-andtwenty.
- 20. reluct, hold back, hesitate. Walton seems fond of this word. See p. 103, and "reluctations," p. 58.
- 23. is yet living. Walton's first edition, as already stated, was issued in 1640, and Morton died in 1659.
- 25. estate you in it, put or settle you into it.
- 28. a house in Mitcham. This is said to have been "early in 1606." Half a century ago "Donne's house," of which there is a sketch at p. 58 of Dr. Jessopp's book, was still pointed out. Donne lived there for at least four years, not very happily, if we may judge from the letter quoted on p. 29, and dated "From my Hospital at Mitcham."

Pag

- 35. This is a relation, etc. Johnson, who much admired these Lives, complained that Donne's vision had been left out of "a later edition" which he had seen, "by way of adapting the book to the taste of the present age" (Hill's Barwell, 1887, ii. 445); but, as stated in the note to page 36, it did not appear in the earlier issues, and even in the collection of 1670, so that the peccant "later edition" may well have been printed from a copy in which it was not included.
- 39. As stiff twin-compasses. This, no doubt, is one of the passages to which Macaulay refers when he speaks of poets who compare "coyness to an enthymeme, absence to a pair of compasses, and an unrequited passion to the fortieth remainder-man in an entail" (John Dryden in Edinburgh Review for January 1828).
- 41. Pseudo-Martyr. See full title at p. 111.
- 43. Theobalds. There is a picture of the old palace in the Gentleman's Magazine for February, 1836. The site of the last remaining portion is now occupied by Theobalds Square, Cheshunt. Walton mentions the house in Chap. I. of The Complete Angler ("The First Day"), where he makes Auceps say: "Sir, I shall by your favour bear you company as far as Theobalds." Again: "I must in manners break off, for I see Theobalds House."
- 43. as he professeth. Devotions upon Emergent Occasions, etc. London, 1624, 12mo, p. 182.
- 48. holy profession. He is supposed to have been ordained 25th January 1615.
- 48. made him his Chaplain in Ordinary. Walton is wrong here, as Donne did not get the Chaplaincy until a year later.
- 48. Paddington. It was then a suburban village. The little ruinous church in which Donne preached was pulled down and rebuilt in 1678. It was taken down again in 1791.
- 50. In the very same month. James went to Cambridge, 7th March 1615.
- expressed a gladness. This seems inaccurate, as the Cambridge authorities were averse from the distinction conferred on Donne.

 elemented, compounded of elements. Cf. Donne's Valediction, p. 38, last line.

58. left . . . Lincoln's Inn. This valedictory sermon is said

by Dr. Jessopp to be "one of his noblest and most eloquent efforts." The text was Eccles. xii. 1.

58. reluctations, repugnances (see note to p. 20).

60. make you Dean of St. Paul's. 27th November 1621.

61. vicarage of St. Dunstan. In Fleet Street. The churchyard was then built in with stationers' shops, from one of which, Richard Marriott's, was issued the first eighteenpenny edition of The Complete Angler (Mercurius Politicus, May 1653).

67. Book of Devotions. For full title see p. 111.

68. Mrs. Harvey, at Abury Hatch, in Essex. I.e. Aldboroughor Abrey-Hatch, in the Hundred of Becontree, near Barking. Donne's eldest daughter, Constance, married Samuel Harvey of Aldborough-Hatch in June 1630, He was her second husband, her first having been Edward Alleyn, the founder of Dulwich College.

72. Sir Henry Goodier. There are eight letters to Goodere

at the end of the Poems of 1633.

80. Biathanatos. For full title see p. 111.

 Padre Paolo. Dr. Johnson wrote a Life of Sarpi in the Gentleman's Magazine for 1738.

86. supportation, support.

 his own Funeral Sermon. Death's Dwell was said on the title to be "called by his Maiesties houshold The Doctors owne Fronerall Sermon." See also King's Elegy, p. 106,

1. 9 et seq.

96. one entire piece of white marble. "The monument of Dr. Donne, saved from the old cathedral—an effigy of the form of Donne, wrapped in his sepulchral shroud—has been (1873) removed from the crypt and placed in an alcove in the south-east aisle" (London, Past and Present, by Wheatley, 1891, iii. 48).

97. Before I am changed. The frontispiece reproduces this

portrait.

LIFE OF WOTTON

Text.—The Life of Sir Henry Wotton was first prefixed to the Reliquia Wottoniana, 12mo, 1651. There were further editions in 1654, 1672, and 1685, to the last of which were, for the first time, added Wotton's Letters to the Lord Zouch, "Collected from the Originals." Wotton's Life was also included in the collection of 1670, and is here based upon the 1675 edition of that volume. A "biographical sketch" of Wotton by Dr. A. W. Ward of The Owens College, Manchester, has recently (1898) been issued by Messrs. Archibald Constable & Co. With the aid of the Reliquia Wottoniana, it essays to fill in the picture of Wotton's life where Walton, painting "the calm and peaceful eventide" chiefly of his friend's career, had left it incomplete.

Pare

- 117. born . . . in 1568. The exact date is the 9th April 1568.
- 117. Kent. In the Reliquiæ Wottonianæ, 1651, p. 307, Wotton speaks of himself as "a plain Kentish-man."
- 119. but, saith Holinshed. Chronicles, 1587, iii. p. 1402.
- 121. He was . . . County. Camden, Britain, 1637, p. 331.
- 122. several employments. Camden, Britain, 1637, p. 331.
- 123. Archbishop of Canterbury. Holinshed, Chronicles, 1587, iii. p. 1402.
- 126. the Tragedy of Tancredo. "Wotton's play, which is not extant, must have been written about 1586" (Ward's Sir Henry Wotton, 1898, 12 n.).
- 126. he proceeded Master of Arts. I.e. about 1589 or 1590.
- 128. Albericus Gentilis Wrote a treatise De Legationibus, 1583.
- 136. Casaubon. Casaubon's monument, on which, in 1658, Walton scratched his monogram, is in the south transept.
- 141. Ferdinand, the Great Duke of Florence. There is "A Character" of the Duke by Wotton in the Reliquia, 1685, pp. 243-46.

Page 145. Sir Albertus Morton. It was upon Morton's widow, who survived him for two years, that was written the beautiful and "passionately plain" epitaph preserved in the Reliquia, 1685, p. 560:—

> "He first deceased. She for a little tryed To live without him: liked it not, and dyed." In the first edition of 1651, p. 529, this is ascribed

erroneously to Wotton himself.

152. Father Paul. See ante, Life of Donne, p. 82 n.

156. choicely eloquent. Cf. "choicely good" in The Complete

Angler, 1653, p. 64.

169. his innate pleasure of Angling. Cf. The Complete Angler, 1653, pp. 32-35, and the poem, "On a Banck as I sate a Fishing," in the Reliquiæ, 1651, p. 524. He intended to write "a discourse of the Art" (The Complete Angler, "Epistle Dedicatory").

184. Hie jacet. In a letter, dated from the Fleet in August 1644, James Howell ascribes this to "a famous Author," and misquotes it. "Prurigo scripturientium erat scabies temporum: The itching of Scribblers was the scab of the Time" (Familiar Letters, by Jacobs, 1890, p. 442).

185. questionless, without doubt.

188. the picture . . . of the Queen of Bohemia. This, by Gerard Honthorst, is now at Hampton Court.

193. Mr. John Hales. It was Wotton who spoke of Hales as "our Bibliotheca ambulans" in a letter to Sir Edmund Bacon (Reliquie, 1685, p. 475); and in Lord Clarendon's Life, i. p. 62, he is called "one of the least men in the kingdom, and one of the greatest scholars in Europe."

195. he now lies buried. His monument is in the chapel at Eton College. His portrait, resting his head on his left hand, and a large bird's-eye view of Venice painted for him when ambassador there, are also at Eton.



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